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THE WOMEN'S MISSIONARY MAGAZINE

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MRS. MARY SPEER BODEN—A MEMORIAL SKETCH.

AT the suggestion of the officers of Muskingum Presbyterial the Women's Board has established a "Memorial Fund," to which individuals or societies can contribute any sum in memory of friends or co-workers whom God has called to their reward, these sums to be designated by the donors to whatever department of work under the care of the Women's General Missionary Society they may desire.

The first contribution to this fund was one hundred dollars given as a thank-offering by the members of Muskingum Presbyterial in memory of Mrs. Mary Speer Boden of Cambridge, Ohio. A brief sketch of her beautiful Christian life is herewith appended with the hope that the readers thereof may imitate her as she imitated Christ.

Mrs. Mary Speer Boden, wife of Hon. William E. Boden, of Cambridge, Ohio, was suddenly called from her earthly to her heavenly home on Wednesday, December 26, 1900. Her brief illness and death were the result of over-exertion, with some exposure in her arduous work in connection with her church and Sabbath-school.

From childhood Mrs. Boden's life was one of consecration to the Master's cause, which found expression in constant deeds of charity and helpfulness to the needy around her, and in giving the bread of life to the spiritually hungry near and afar off. As superintendent of the Primary department of the Second United Presbyterian Sabbath-school, Cambridge, Ohio, she was earnest and faithful and her influence for good in the homes of the children was pre-eminent. Many parents as well as the children were brought to Christ through her consistent life and her prayers and efforts.

As corresponding secretary of the Muskingum Presbyterial, she, for years, counted nothing a sacrifice that was done to advance its interests. She was active in all departments of the women's work. Her loss to the Presbyterial is deeply felt, and the members thereof delight to honor her loved name, through the generous thank-offering of one hundred dollars to be used toward educating needy girls in the school lately opened at Luxor, Egypt.

It has well been said of Mrs. Boden, by those who knew her best in Cambridge: "For more than a quarter of a century she has been ours, and one of us. Words of love and deeds of kindness have been the *warp* and the *woof* of a record without the memory of a single offence to any friend; and enemies she had none."

SOME FACTS ABOUT THE MORMONS.

Condensed from a paper read before the W. M. S. of Cherry Fork, O., by MISS ADA RANDALL, of Ogden, Utah.

THE Mormon church, sometimes called the Church of the Latter Day Saints, was originated in 1830 by one Joseph Smith, a native of Vermont, but it was carried on to greater completion by one Brigham Young, who was also an Eastern man.

The former claimed to have had a revelation from God when but a youth, to the effect that the teaching of the so-called religious bodies was false, and should be abhorred by all who would live godly lives, and that he would send his angel to direct him into the right way.

Smith, of course, then abandoned all orthodox profession, and soon had the visitation of an angel named Maroni, who had been a prophet in the early part of the fifth century after Christ, who said that God had a special work for him to do, to be entered upon at once; that there was deposited a book written on golden plates which he wished him to translate, giving a description of the people who came to America from the tower of Babel, known as the Jaredites, and another which came from Jerusalem six hundred years before Christ. These became divided into two distinct tribes called Nephites and Lamanites. The former, who were civilized, were exterminated by the latter, who became savage, the descendants of whom are said to be what now remains of our American Indians.

The angel Maroni claimed to have been a Nephite during his life time, and was prepared to tell many things concerning his people. He said that the fullness of the everlasting Gospel was contained in this book as delivered to these ancient inhabitants by the Saviour while he was here in America. In regard to the translation of the writing on the plates the angel said there would be found with them two stones called Urim and Thummim, which belonged to the seers of ancient times and by means of which God had now arranged that the translation of this book should be accomplished. Maroni gave direction where the plates could be found, which was near the small town of Manchester, New York, and which were contained in a stone box covered by a large slab in the side of a hill, which they call Cumorah and hold as sacred ground

Smith went as directed and the angel appeared on the scene and gave him the plates, charging him not to let them get out of his hands as they were to be returned as soon as copied. Not long after this he and another man had an angel visitation and to them was given the Aaronic priesthood. The angel also said that soon the priesthood of Melchizedek would be conferred upon them, and that by baptizing each other they would be given the power of laying on hands for the gift of the Holy Ghost

It was by these men that the book, which they call their Bible, was translated, the foundation of all the blasphemous and base teachings that have followed. It is called the Book of Mormon, and is both mysterious and disgusting from beginning to end. It has none of the true qualities to make it an enjoyable history or even a good literary production. It does not harmonize with our inspired writings and is entirely destitute of the precious promises which make the word of God so dear to us.

When these men had secured a few followers they organized themselves into a body with the expectation of leading the van of the Christian world. Instead of that, however, they met with great opposition, and they started westward, stopping at different places for settlement, being compelled by the better classes to move on as soon as their abominable doctrine was discovered. However, their members slowly increased and in 1847 about 143 persons entered the Great Salt Lake valley, where they became a thrifty organization numbering to-day some 400,000 communicants.

Their first leader having been killed in Illinois further advance was made under the leadership of Brigham Young, who

placed himself next in authority. As they entered this fertile valley, the great lake seemed to him as the Dead sea, the river which skirts it as the Jordan, and their journey across the plains as the exodus of Israel's children. As they had been parched by the desert air, had suffered from the lack of food and water and had many times been encompassed by danger seen and unseen, Young's musings suggested the fancy that as Moses had led the children of Israel in their wanderings, so he had led those who were with him and had brought them into a land of plenty. As a reward for the wonderful achievement, according to his reckoning, everything should bend to his will and purpose. The day they entered the promised land Young struck his cane on the ground and said, "Here shall we build our temple." The work was begun at once, and a city was also laid out which today, has a population of 60,000.

The temple, which was 40 years in building, is made of gray granite, and covers a space of 21,250 square feet. The cost of its construction was nearly $6,000,000. Before the dedication it could be explored by Gentiles, but now it is a holy sanctuary into which only the elect may go. In it they perform their secret rites and ceremonies, such as the sealing of marriages of their leading men, washing, anointing and laying on of hands.

Adjoining there is a large building called the Tabernacle, which has a seating capacity of more than six thousand. It is very quaint in its appearance, having a roof shaped like the half of an egg-shell in its longest dimensions, and some other curious features. A long time was given to its construction as the work was done by hand and exhibits no small amount of artistic taste. In it, as part of the furnishing, is an organ containing 300 pipes, the case being made of various kinds of wood, native of Utah. As Salt Lake City is their headquarters, their annual meetings are held there, which are attended by thousands from all over the State of Utah and from other states as well.

The plans of the Mormon leaders are made in secret and their decrees sent forth to the faithful in all lands. These law-makers consist of presidents, patriarchs, prophets, priests, seventies, bishops, elders, deacons, apostles, counsellors and teachers, numbering over 50,000. They are not well educated, yet cunning and capable of laying success-

THE MORMON OCTOPUS.

Mormonism is at issue in theology, degrading in its social life, corrupting in its politics, and wholly un-American and un-Christian.

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ful schemes for the advancement of their work as a church. When called upon to preach at any time, whether having been previously notified or not, they do so, believing they should be "instant in season and out of season," but in every case there is a total absence of the true object of worship and the guidance of the Holy Spirit.

These Mormon leaders have been provided for by the church from its organization, and some of them have accumulated immense fortunes. They live in elegant mansions and seem to have all the luxuries of life. Most of them carry on various pursuits and perhaps have for some time, but they began with money collected as tithes from the poor hard-working members of the church. The Mormons are now presided over by a man by the name of Snow, third in succession to Young and fourth vice president. He is now more than eighty years of age, but, owing to his position in the line, he came next after Woodruff's death, and of course cheerfully accepted.

At their annual gatherings, where the lame, the halt and the blind assemble, all the principal doctrines of their church are taught exclusively to their own people, no Gentiles being invited. However they have meetings to which Gentiles are invited and in fact they insist upon their attendance, so that they may have opportunities to disguise their objectionable teachings and break down whatever prejudice may exist towards them. To their own they teach that all the affairs of the church must be under the control of the priesthood; that to them is given the power of recurrent revelation from the Almighty, to which their followers must be obedient, especially to the last one received.

The greater number of their members are in Utah, though they have communicants in California, Colorado, Nebraska, Michigan, Wyoming, Kansas, Iowa, Idaho, Mexico, Nevada and a few in some other states. In Wyoming, Idaho, and Nevada it is claimed there are nearly enough Mormons in each state to carry it politically. Since their organization missionaries have been sent to all the European countries, the isles of the sea and to many of the southern states of our own country. The chief object in sending these workers out from time to time has been to secure members for their church, but there has been also another reason. Some of their members at times become disgusted with the proceedings of their church and have been on the verge of leaving it. When this becomes known to the chief officers they are usually ordered off on a mission, it being hoped in this way to re establish them in the faith.

During the period when Mormonism was supreme in Utah their leaders were known to preach—and their teaching is the same today—the duty of taking the life of a member of their church for the purpose of saving his soul, if he would not submit to their will. Other doctrines have been taught which if not as barbarous are certainly very unreasonable. Joseph Smith himself declared, in his early career as leader, that the fact was revealed to him that the day was not far distant when they as a nation and church would hold the reins of the United States government and soon after that have control of the whole continent.

With this great plan in view, the doctrine of the plurality of wives or celestial marriages, was taught; first, by Smith, who began the practice while in Nauvoo, Ill. It was afterward preached by Brigham Young and practiced throughout his domain. They were anxious to become strong as people and prepared for any emergency, feeling sure, from experiences which they had already had, that they would meet with great opposition. They also believe and teach, that in this, or some other sphere, there are myriads of unembodied spirits that can only attain rest by entering an earthly tabernacle and that women are to be exalted in the world to come by the number of tabernacles they can supply for these spirits. As a result of this base teaching early in their history, the moral atmosphere became so corrupt in a little while that it was necessary for the United States government to take measures to prevent such heathenism. Therefore legislation was begun in regard to this and other

objectionable things, and in 1882 a bill was passed drafted by Senator Edmonds, of Vermont, which, if it could be enforced, would prohibit celestial marriages. This, however, is difficult because of the control they have over the ruling powers of their state and cities. Facts cannot be easily proven and they are able to carry out this one doctrine of their church to quite an alarming extent even at this present time.

Brigham Young also taught, and they have not forgotten his teaching, that when our father Adam came into the garden of Eden he came with a celestial body and brought Eve, one of his wives with him. A celestial body is spoken of because they believe the spirits of mankind have existed thousands of years before they became inhabitants of physical bodies. *One* of his wives is mentioned because they believe the Bible teaches the doctrine of polygamy from the account of creation to the death upon the cross. They are willing to take our Bible as authority on this one point, but most of its teaching is of too old a date for them. Young also claimed that Adam was in reality God, the only one with whom we have to deal, and that Jesus Christ was his Son. Is it any wonder that the poor, ignorant class with whom they for the most part deal, have been led into horrible darkness?

A few years ago the Mormon church woke up to the fact that education would be a good thing for them. This they were led to discover by seeing good results from schools in their midst under Christian organization. They seemed to peer through the future to a time when they could furnish teachers for their children from their own church. Then they would be under no obligations to Gentiles in this regard, and moreover they would know just what things were being taught. Consequently a public school system was adopted which cannot be excelled. These schools are attended by both women and Gentile children. In Salt Lake City, Ogden and some smaller places colleges and high schools have been more recently established and are presided over by those of their own faith. In their churches, or meeting houses, they have Sabbath-schools conducted much as we conduct them, and quantities of literature of their own publications are distributed each Sabbath.

In addition to their Sabbath day work among the children, in many of the country places they call them together in the school houses on Saturday afternoons for instruction. These they call primaries, and the principles of their doctrine are taught, not by kindergarten methods, although these are now being introduced by them in the cities, but by catechism. Here are some of the questions asked: "Has God given many revelations to man?" "Yes, a great many." "Where have we any account of His doing so?" "In the Book of Mormon, the Book of Doctrines and Covenants, and in other publications of the church of Latter Day Saints." "Are there more Gods than one?" "Yes, there are Gods in Heaven and Gods on earth." Songs are sung during this questioning and dancing is taught, as well as plays and games, and when the children are eight years of age it is considered they have been sufficiently trained to be admitted into the church.

The Mormons are anxious to have the temporal needs of their people looked after as well as the teaching of their children; therefore committees are appointed, consisting of eight or ten women in every ward, to visit the sick and care for the needy. Whether they relieve any of these or not, the bishops in the different wards have their poor so well instructed that they will not always receive help from Gentiles. If you go into their homes they are very silent on the subject of religion. It is hard to get an expression of their views, and therefore difficult to help them. You are only able to learn particulars about their church government when you find those who have become thoroughly disgusted with its proceedings, and are no longer considered a member. These you will find in a sad state of mind, often atheistic and skeptical, and you feel, while talking to them about their souls, that their cases are almost hopeless. But this is not so. Many of them have been brought to a saving

knowledge of Christ by patient, earnest effort.

In each ward of their cities there is a meeting-house, and in the same yard an amusement hall. Here dancing is engaged in by the young people several nights in the week during the winter season. To these dances Gentiles are invited, and a door fee is charged, and money is collected to send their missionaries out to deceive the oppressed classes. They do not speak of the objectionable things to their converts, but tell of the beauties of the valley, and the great advantages they will have in fruit-raising, and what fortunes they will make in stock speculations. These dances, I am told, are opened by prayer and song, and are considered one mode of worship by the church in order to obliterate the dividing line which might come between the young people of the Mormon church and those of the other churches.

I am sorry to say that some of the fathers and mothers who are members of the Gentile churches there not only allow their children to frequent such places as the dance-hall, but have become so infatuated by the amusement that they are often seen at such gatherings themselves. The immoral atmosphere which has prevailed in Utah in the past has so polluted the air that people going from Christian homes, *even in the far East*, too frequently inhale the poisonous influence soon after taking up their abode there, and the religious tendencies which they have before going are laid aside. This, in a measure, explains the slow progress made by Christian organizations in bringing about a different state of affairs among the Mormons. It is because of the lack of spirituality on the part of so many of the professed Christians that the work moves so slowly and seems so discouraging. Ministers and missionaries have great trials and perplexities in trying to carry on their work, and are only able to see small results from hard labor. When Christian people wake up to their duty then the foundations of Mormonism will fall as did the walls of Jericho, and the very name will be cast forever into oblivion. "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree, and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

In the foregoing pages we have endeavored, by giving a brief outline of the origin, progress and religious belief of these people across the plains, to show some of the great hindrances to Christian work in their midst, and lest our statements should have a tendency to dishearten rather than cheer, we will now look on the bright side for a little while. This better state of affairs to which we refer owes its existence to the faithful few of all denominations who entered upon the work during the time when it was not at all popular to be of the Gentile faith. They, as in the case of Paul, did the planting, others have nurtured, and God has given an increase. As the result of the untiring efforts of all who have been in that field, from the time of the pioneers down, there are today, in the cities of Utah, and other places where Mormons have a goodly number, many church spires pointing heavenward, and over them floating the banner of King Immanuel.

In 1864 the first Gentile society of Utah was organized in Salt Lake City, and was called the Young Men's Literary Association. At that time the territory had 50,000 inhabitants, more than 99 per cent of whom were Mormons. There was no place where they could meet without intrusion, as it was against Mormon policy to sell property to the despised Gentiles. This association rented a room on the second floor of a small business house for $100 per month, and in this room, one year later, the first exclusively Gentile service was held by a Congregational minister; but a church was not organized until two years later. In 1886 this minister went east to raise some money, and left the newly organized work in the hands of another. This man was assassinated and the returning minister was met some distance from Salt Lake City and advised not to go any farther as his life was in great danger. The admonition was heeded, yet the good work went on. As the dew

falls on the sleeping flowers, so God's wonderful power is ever working, a statement singularly verified in the struggle to establish Christianity in the state of Utah. Regardless of the opposition of early days and of the present time, Christ's kingdom is being established in Utah, as shown by the fact that there are eighty different Christian organizations there with a membership of several thousand souls. One hundred and twenty-five ministers and workers are employed and own property representiug millions of dollars. These ministers are scattered from Cannon county on the Idaho line to St. George county on the south, and from the barren camps on granite peaks down to the shores of rippling rivers and glassy lakes. Their work, in a sense, has been one regardless of the five different denominations in charge. What has been accomplishsd by each has in a measure been helpful to all. The lives of the workers have been wrought into each other by the same struggles and victories, and by fire, as it were, they have been fused into one vast body whose purpose has been to advance the cause of Christ.

The different departments of Christian work are now represented and are as completely organized as in the churches of the East. Sabbath-schools, under the management of the State Sabbath-school Association, are going on in every part where children are found, and in looking up statistics we find that there are now 106 Sabbath-schools with an average attendance of 5,136 scholars. The foundations are being laid which will result in the final overthrow of the Mormon church, which has for years been a blight to our Christian nation, and a curse to all who have been brought under its influence. The missionaries of the Mormons are no longer able to bring with them from the eastern continent converts by the hundreds, as they have done in the past, although each year, as yet, they add a goodly number to their ranks.

If I should be asked what are the great needs for the work in Utah, I would say, "More people to sound the trumpet blast of salvacion through Christ our Lord, and more prayers from our Christian forces all over the land, that the Lord will speedily manifest His power in that special field which is now beginning to ripen unto harvest." Many of the workers there have gone from good positions in the East without having the remotest idea of what they would pass through. Some at this present time are barely able to secure the necessaries of life, yet they are brave and true, with hearts full of love for God and humanity, and have the peace within which comes from willing service for the Blessed Master.

"I AM DEBTOR."

Read at the Thank-offering Service at Monmouth, Ill., May 1901, by MRS. JENNIE LOGUE CAMPBELL.

WHAT is the debt which we, as typical Christian women of these early days of the 20th century, owe to the women of other lands? "Noblesse oblige" is a fine saying of the French, implying that rank and wealth and opportunity bring their possessor under obligations to do all in his power for the help of those less favored. Some such thought as this was in the mind of the apostle who said, "I am debtor both to the Greeks and to the barbarians, both to the wise, and to the unwise." Looking out over the womanhood of other lands, I think we shall all say and feel, "I am debtor to the women of India and of Egypt, of China and Japan, and to all the less fortunate of earth." Shall I lay my life so favored of God by the side of the life of these women whose darker skins cover hearts as fitted to rejoice and to suffer as my own?

I look back through the vista of the years into the home of my childhood and I know that my being a little girl did not make me a less welcome guest than my brothers. All that a tender mother's love, all that a de-

voted father's care could do to make my life glad and happy was done. As intellect developed I heard from my mother's lips the story of the living Christ who welcomed little children to his arms and I learned to clasp small hands in prayer for the simple needs of childhood. In this sunny atmosphere of a Christian home, I developed, both in body and in mind, unhampered save by the wholesome restraints of love. My weakness and helplessness bespoke for me the easier tasks, the lighter burdens, of the household. Shielded and sheltered by all that affection could devise from whatever could injure either body or soul, I grew to womanhood.

Had providence cast my lot elsewhere, had my eyes opened in India or in China, how different would have been my position in childhood! My advent would have been regarded as a misfortune and a disgrace. Instead of congratulations my parents would have received sympathy or averted looks. If outside the protection of English law, my little life might have been snuffed out in ways all too well known to the skillful cruelty of heathenism. It would not have been altogether because my heathen parents were destitute of natural affection. God has implanted this feeling so deeply in the human heart that it cannot be entirely uprooted even by the false theories of paganism. But the father and mother in lands outside the gospel influence know how unspeakably dark is the lot of women, and we cannot wonder that they choose death rather than a life of misery for their child. Had I been permitted to live, my childhood days would have been brief, for in all heathen lands marriage must be arranged for in childhood or very early youth. For the blessings of a Christian childhood then, "I am debtor."

As I grew to womanhood all the opportunities of education, all the advantages of culture, were presented to me. Even though my home may have been one of limited means, the gates of knowledge were opened before me and no hand had power to close them. The treasures of literature, the best thoughts of the greatest minds stored in books, are mine and nothing but my own indolence or indifference can prevent my taking possession of them. A thousand streams of happiness, social and intellectual, flow by me; and if I will I may stoop to drink. The sweet relations of the home gladden my life; as daughter, sister, wife or mother, each brings to me its own portion of happiness, its own opportunities for blessing and being blessed. In all these relations, as a Christian woman, I am companion, friend and helper. It is given to me to be the center and crown of the home, and by love and patience and self denial to shape to beauty the lives of those who dwell under my roof.

But how different my destiny were I an inmate of Mohammedan hareem or Hindu zenana. All the pleasures of the intellect are refused me, for false religions alike deny to woman the possession of a soul worthy of culture. I must fill up my thoughts with the petty details of my narrow sphere, with the jealousies and bickerings of the household, with the fragments of gossip which reach me from the world outside. Even if I belong to the higher classes, mine is only a more splendid bondage. Dress and jewels may be lavished upon me and while youth and beauty last I may be able to keep an ascendency over my husband, but with the knowledge that, as the years pass, I am liable to be set aside for a younger favorite. Amid the petty surroundings of such a life as this what wonder if as the years go on my soul dwarfs, with nothing upon which to exercise its nobler powers; while to the Christian woman who rightly uses her opportunities every added year brings a larger life, a wider sympathy, a fuller grace. For the blessings of Christian womanhood, "I am debtor."

Wherever my home may be, sorrow and distress, the common portion of humanity, cross its threshold. The pain that racks the body, the deeper sorrows that make the heart ache, comes alike to all. The child around whom the tenderest love is twined is in the stern embrace of death; the mother whose affection is the strongest earthly love is taken away; the father, the brother,

the husband, "the strong staff and beautiful rod" on which I leaned, is broken. But, as a Christian woman, I remember Him who took the cold little hand in His and bade the maid arise; who turned the funeral procession at Nain into gladness; whose voice penetrated the gates of death at Bethany and called the brother back to life and love. I know that dark as the cloud of sorrow may be, back of it is the loving face of my Father. So I am able to smile through my tears and believe that "He doeth all things well."

But when bereavement enters the heathen household, no comfort comes to soothe the troubled heart, no explanation of sorrow save that the cruel gods of paganism have been angered by the omission of some sacrifice, the failure to fulfil some rite or ceremony. The wild mourning wail with which the Hindoo widow follows her dead to the funeral pile is only the echo of the hopeless anguish which fills her heart. For what Christ has been to me in the hour of sorrow, "I am debtor."

The passing years as they come and go steal away something of the buoyancy and hope of life. Anticipations fondly cherished have been blighted; many a fair prospect has been dimmed; plans that promised much for myself or for others have failed; the friends so dearly loved have passed away, and I am left in loneliness to finish the journey of life. But, as a Christian woman, when the earthly hopes grow dim to me, and the heart aches with longing for the "touch of a vanished hand and the sound of a voice that is still," I am able to look forward to a life of joy and peace, to a blessed reunion with those who have gone before. Even through eyes dimmed with tears, I can catch a glimpse of a fair city whose white towers sparkle in a light above the brightness of the sun and I know that when my tired feet enter within its walls "I shall be satisfied." So I wait patiently, cheerfully, hopefully, for the hour when my Lord shall call me home. But for the womanhood of heathenism there is nothing of hope in the hereafter. Beyond the life here there stretches a still deeper blackness in the future world. The religion of Islam has a heaven of sensual delights for the warrior whose sword has drank the blood of the infidel, but none for the weak, the helpless, the suffering. The faiths of India hold out to woman nothing of hope. From her life here, so barren of joy, her soul passes into the body of beast, or bird, or reptile, to journey from one inferior existence to another until perchance in far off ages she may reach the goal of annihilation. Only when the footsteps of the Christ have lighted up the darkness of death is there anything of hope in the hereafter. So, for the prospect of immortality, "I am debtor."

How shall I pay this debt which ought to press so heavily upon my heart and conscience? Ah, how indifferent we are! How lightly the claims of our sisters in the lands beyond the sea, or even of those nearer to us who have not known Christ, rest upon our souls! Have we looked into our hands to see what God has given us with which to pay this debt? What do we find there? Each one of us controls more or less of money. We may be considered poor by others and may feel ourselves so, but after rightful want is satisfied there still remains something which may be used in paying this great debt. Only by such a use can we transmute the poor gold and silver of earth into the precious coin of heaven. Our Thank-offering tonight is but the effort of loving hearts to do something to pay this great debt. Doubtless if we could see as God sees we would realize that much of what is given here represents self-denial and self-sacrifice unsuspected by human beings. But money alone will not satisfy this great obligation though poured out with ever such a liberal hand. Rightly to discharge this debt we must offer the treasures of our hearts and of our lives. If our souls are touched with the love of Christ, our whole nature will go out in sympathy for these far-off sisters of ours. Our hands will be skillful to work, our heads will be ready to plan methods of reaching them with the blessings that have gladdened our own lives so abundantly. We shall

not grudge the time for the missionary society in any of its various organizations. And if youth and health and opportunity are ours shall not the thought "I am debtor," prompt us to ask ourselves whether we are not called to personal service in distant lands? Already many of our sisters in the church have heard this call, and loving home and friends no less tenderly than any of us, have yet turned away from all these joys to give themselves to the service of Christ in gathering in the lost ones in India and in Egypt. They are toiling often with weary body and aching heart, but glad in the thought that they are doing something to pay this great debt which is ours no less than theirs. Does not the call come loudly to the educated young womanhood of our land to take up the burdens which are proving too heavy for these? I would that every college class which goes out from our church institutions would number among its members one or more young women who, acknowledging this great debt, would gladly devote their lives to its payment in personal work in foreign lands.

May God fill the heart of every woman who feels that for her Christ has died with the thought, "I am debtor" to all of every race and nation, of every color and clime, to whom I may bring the knowledge of his truth, the joy of his love, the comfort of his presence.

WOMEN'S WORK FOR WOMEN.

By Rev. David Stanton Tappan, D. D., L. L. D., President of Miami University, Oxford, O.

Philippians IV. 3,—"Help those women."

IN the history of the race women's influence has always been great. No great movement for the uplifting of mankind or the advancement of civilization has ever been inaugurated or brought to a successful termination without her help. Her sympathy, her prayers, her warm hearted enthusiasm, her living faith, her self-denying labors, have been most potent factors in the progress of mankind.

When God called a Moses and an Aaron to lead His people out of bondage into a larger and higher life, He sent with them a Miriam to encourage and strengthen their hands. If it is Moses that stretches forth his hand and opens a path for Israel through the Red Sea, it is *Miriam* that leads the women in the triumphant song with which their deliverance is celebrated. The echoes of that song soon die away and the exultant tone of faith and hope which it breathed in a little while is lost, but something of its influence must have remained, "And Miriam, the prophetess, the sister of Aaron, took a timbrel in her hand, and all the women went out after her with timbrels and with danees. And Miriam answered them, Sing ye to the Lord, for He hath triumphed gloriously: the horse and the rider hath He thrown into the sea." If it be true that a nation never rises higher, never becomes better, than the women which belong to it, Miriam's work and influence were by no means unimportant. The influence of that one song should not be overlooked, as one among many means used in the providence of God to bring the people to a more heroic faith and courage.

If ordinarily woman's position has been subordinate and her work tributary to that of man, encouraging and helping him in those enterprises in which he is the divinely commissioned leader, there have not been wanting many movements in which this order has been reversed. She has been called to lead and man has become but her co-laborer and assistant. Who but the Maid of Orleans could have wrought the deliverance which she did for France? Who else could have raised the firmly established siege of Orleans? Whose hands but hers could have placed the crown upon the head of Charles when his army was thoroughly demoralized and his cause apparently hopeless? If her career was indeed brief as it

was brilliant, the sudden flashing of a meteor athwart the field of vision, it yet vividly illustrates the great influence, the tremendous powers, wielded by woman over earthly history and human destiny, when with an unfaltering faith, an intrepid courage and a consuming zeal she undertakes a work to which she believes herself divinely called.

In the days of Queen Esther when the lives of a numerous people were in jeopardy, the decree having gone forth for their destruction and the day of doom rapidly approaching, there was but one person in all the world able to arrest the blow and rescue the devoted people, and that one was a Jewish woman. For this emergency in the wonderful providence of God she had come into the Kingdom, that she might save not only herself and her father's family, but all her nation. And with what promptness, what courage, what consummate skill and zeal she obeyed the call. There were many of her own nation helping her with their prayers, but the divine appointment had assigned to her the chief place, the most important part, in the work of saving her people.

In the passage of which the text is a part the apostle Paul makes mention of certain women who had labored with him in the Gospel and exhorts one, whom he addresses as his "true yoke-fellow," to help them. The names of these women are given—"Euodias and Syntyche," but who they were or what they had done to help the apostle we are not told. Neither is any information vouchsafed concerning the work in which they were at this time engaged in which they were deserving of encouragement and help. We know even less concerning the one who is directed to help them, not so much as his name being given. To consider the many theories which have been advanced upon these points would be profitless, since they have no basis of fact upon which to rest, but are mere conjectures.

This much is evident and it is all that is important to know. These two women in the church at Philippi were doing an important work for Christ, one which the apostle considered worthy of recognition and encouragement. Every one who was a true yoke-fellow of his, truly joined to him, doing the same work and having the same mind, was called upon to take an interest in their efforts and to help them as they were able. We have thus readily suggested for our subject —"Woman's work in the Christian Church, its proper recognition and support."

That woman has an important work to do in saving the world and building up our Redeemer's Kingdom will not be questioned. Strange would it be were it otherwise. Strange if the Saviour had not made provision for the exercise of her mighty influence, the employment of her peculiar talents, for the extension of His Kingdom and the promotion of His glory. Strange if she who has received most at His hands, whose debt to the Gospel is the greatest, should not be permitted to take a leading part in rendering unto Him the tribute that is His due, publishing abroad the honors of His name and reclaiming an apostate world to its rightful allegiance. For, looking at this life alone, woman owes everything to the Gospel. It has stricken the fetters from her hands and has raised her from unspeakable degradation to that position of honor and influence which she now occupies in all Christian lands. All that she is in the home and society, the companion, equal and helpmate of man, has come from the Bible. Of all the hideous monstrosities that society has ever produced where shall we find another equal to this—a woman in a Christian land assailing and treating with contempt that book which is the very Magna Charta of her rights and privileges, or reviling the name of Jesus, her friend, liberator and benefactor. Less base would it be for the Freedman of today, exulting in his freedom, to trample upon the emancipation proclamation aud abuse the name of Abraham Lincoln. For although nations have differed to some extent in their treatment of women, under no other civilization has she occupied such a position of confidence, honor and influence as has been freely ac-

corded to her wherever the authority of the Bible has been recognized and felt. Under all *pagan* governments the position of woman has been a debased one. She has been either the slave or the toy of man, never his equal. By the American Indian she was made a household drudge and a beast of burden. Among the Fiji islanders their princes were accustomed to lay the four corners of their houses upon the bodies of four women buried alive. In India we are confronted with all the horrors of the "suttee" or the burning of wives upon the funeral pyre of their husbands until stopped by Christian law.

Among the Greeks and Romans woman was held in higher respect and treated with more consideration than by ruder barbarians, but at no time, even among these cultivated nations, did her position approach that which she enjoys under the Gospel. At the time when art and literature were achieving their highest triumphs and producing their noblest fruit, the ideal woman among the Greeks was Aspasia, the courtesan, whom Socrates, "the almost divine Socrates," as he is called by many of the apostles of modern culture, invited to talk upon the question how she might ply her vocation with most profit. Women were excluded from the education provided for men unless devoted to a life of unchastity. And this class alone were allowed to frequent public lectures and associate on terms of equality with artists and scholars. The immorality and profligacy of the Roman women became the butt of satirists and the grief of moralists. What domestic and social life were in the later periods of Roman history, how degraded was the position of woman, are vividly shown by the unearthed abominations of Herculaneum and Pompeii, which are so vile that they must be kept hidden from view. Among the Teutonic tribes woman was accorded a larger liberty and held a more honorable position perhaps than in any other pagan nation, and yet even here she was an article of merchandise. Wives were bought and sold like slaves.

Mohammedanism treated women no better than paganism. The present without happiness and honor, the future without hope—this was all that it gave to her. However much the picture varies in its details and in the depth of its coloring, it is always the same—woman oppressed and degraded, the prey to man's cruelty or lust. Nowhere is there any light but under the influence of the Bible. How, then, any woman in whom are combined intelligence and virtue can be found sympathizing with and abetting infidelity in its attempts to uproot Christianity and restore a pagan civilization is a wonder to men and must be to angels.

The Gospel offers to women an equal right to its promises and rewards. It puts her in the position assigned to her at the creation, one of social equality with man. In Christ there is neither male nor female. According to the New Testament her position and work in laying the foundation of Christ's Kingdom were by no means obscure or unimportant. Women stood near the cross at the time of the crucifixion, were the first to visit the sepulcher, the first to learn of His resurrection. Mention is made of their presence at the first meeting of the disciples after the ascension. Paul's first convert in Europe was a woman, Lydia, whose name is given in the sacred record while that of the jailer at Philippi is withheld. Woman's work for the relief of the poor and sick has its representative in Dorcas. Priscilla expounding unto Apollos the way of life more perfectly stands for a class of Christian workers among whom women have always been numerous and active Christian teachers. Paul refers by name to a number of other women whose labors in the Gospel were recognized by him as valuable and important. And from the days of the apostles until the present time the labors of Christian women for their Saviour have been manifold and abundant. As the providence of God has presented new emergencies and opened up new fields they have found in Esther a true type and a worthy example.

The present century furnishes us with a conspicuous instance of this kind. About forty years ago a piece of embroidered work

found its way from a missionary's house in India into the secluded female quarters of a heathen home. The inmates greatly admired it, wondered how it was made and longed to be able to make something like it. It not unnaturally soon occurred to them that the fingers which had made this could teach theirs to do the same. It was not long before the permission of their husbands was obtained, and invitations sent to the missionary women to come and teach them this coveted art. Once admitted, they were free not simply to teach needle work but to instruct their heathen sisters in the way of life. Twenty years before this, Christian women meeting in London had resolved to carry the Gospel to heathen women in the Far East. They had all these years been watching and praying that the doors so tightly closed against them might be opened. And in this simple way, by this feeble instrumentality, their prayers were answered. This was the beginning of the zenana work, or women's work for women in missions. When once the work was begun and the church was called to the "open door," who could fail to see the propriety and importance of it? What more fitting than that Christian women should interest themselves in the condition of their own sex in heathen lands and should labor for their salvation? Women's missionary societies began to be organized and in a short time were to be found in every part of our land. Women's boards were established, funds were collected, missionaries were employed and sent out. New branches of work have from time to time been undertaken, and the work has constantly grown and widened about this central idea and aim—the employment and support of women, by women, for the salvation of women.

The apostle in his day was not slow to recognize and put honor upon the faithful women who were his efficient helpers in the work of the Gospel. If he denied to woman a divine call to some departments of Christian effort, such as preaching the Word or ruling in the church of God, he gladly noticed and encouraged what she was doing in proper spheres of labor. And shall we be more slow to recognize the hand of God in this modern uprising of the women in our churches? It came at a time when missionary interest and enthusiasm seemed to be waning, when the contributions of the church were miserably inadequate to the proper carrying on of the work, and these were about to shrink under the tremendous pressure of our nation's struggle for existence. By this movement a new interest and enthusiasm was excited in the work of missions at a time when war was the absorbing topic of thought, the focus of interest and effort. The streams of Christian beneficence were swollen and the work of evangelizing the world was given a new impetus that it feels today.

If ever there was a time when there was room for doubt as to the divine warrant for this movement of women in the work of missions certainly that time long since has gone by.

So manifestly has it received the approbation of the Great Head of the church, so great and blessed are the results achieved by it, that doubting and faultfinding are without excuse. Among the divinely appointed agencies for the salvation of our world an important place must be accorded to woman's work for women.

The text however calls upon us to do something more than recognize the importance and divine inspiration of this work. We are to give it what encouragement and assistance as lies within our power. "Help those women," Paul says to his true yokefellow. If he were writing us a message concerning this work would it not be the same? The call comes with peculiar emphasis to all the women of our churches. You above all others ought to feel a deep and abiding sympathy for your poor benighted, degraded sisters in heathen lands, having little of comfort or joy in this present life and absolutely without hope for the future. If any hearts are to be touched by the spectacle of their sufferings and wrongs surely it is yours. How can you pity as you should their misery and hopelessness? Is any enthusiasm that you have felt, any

activity that you have shown in this cause, commensurate with the importance? Is it possible for you too be earnest in your efforts to lift them up from their degradation and misery? Can you do too much to give them that Gospel which makes your condition so widely different from theirs? Can you be too zealous and self-sacrificing in the service of Him to whom as a Christian woman you owe so much? How weak your sympathy, how faint your zeal, how feeble your efforts in this cause even when they have reached their highest point? Many of you, I know, are connected with the various missionary societies of this church and are doing valiant service in this cause, while others, more fettered perhaps by circumstances, remember it continually in your prayers and do not forget to give liberally to this work when offerings are asked for its support. And yet it may be that there are some of you who have never felt much interest in this cause and have given little if anything to sustain and carry it forward. If there be such, let me repeat to them the words of the apostle—"Help those women." Among all the departments of Christian activity is there one more worthy of your interest and hearty cooperation than this—"Woman's work for heathen women." Unless your situation is exceptional and your hindrances very unusual, I may say insurmountable, should you not be thoroughly identified with this work, throwing the whole weight of your influence and the force of your personality into its support? "For the uplifting of woman, for her enlightenment, purification and salvation," certainly this is a rallying cry which ought to enlist every Christian woman in all our land.

And does not this call come to *men* as well as to women? Woman has come into this work not that your burdens, my brother, may be lightened and your responsibilities lessened, but the rather to incite you to greater liberality and harder work in this cause.

Help these women by catching something of their enthusiasm, by emulating their earnestness in this cause. Do not dim the glory of their work by making it an excuse for lessened zeal upon your part. Do not attempt to delegate your share in this work to them, to throw upon their shoulders responsibilities which God has placed upon yours. They have been called to labor *with* not *for* you. They are not your substitutes, but your fellow-workers. Every man must bear his own burden. "Help those women."

Thank-offering.

Our Watchword for 1902.

Look Up and Work!
Look Up and Pray!
Look Up and Give!

Counting Her Blessings.

I had just kissed Charles good-bye, for he must go to the farm to look after the work and to meet the men that want to buy stock; and do other things needful to provide the comforts of our little home. I closed the door and, returning to my room, took my three-month's old baby girl in my arms and sat down in my easy rocking chair by the cheerful fire and unconsciously began humming the familiar song, "Count Your Blessings," and then the words of the chorus came right out,

"Name them one by one
Count your blessings,
See what God hath done."

When my little three-year-old Lucille came with a picture book to show me pictures "of birds an angels and beautiful little chil-

dren," and as I stopped to answer her questions, quiet little Mary of six summers, our first born, joined in saying, "When good children die God takes 'em to heaven and makes 'em angels, and they lives there where everything is beautiful as can be; don't He mamma?—God loves little chillen, good little chillen, don't He mamma?"

When I nodded assent, still humming the song as I rocked back and forth soothing the dear little one in my arms, she added, "The Bible says so, and Aunt Fannie taught us a nice verse 'bout it, at Sabbath-school. I think I 'member it—'Suffer little children to come to me, and fo'bid them not, for of such is the kingdom of 'eoven.'"

"That is very nice, my dear, and it is so kind of Aunt Fannie to teach you such verses," I said.

Then, as she went back to her play, I thought, that is a truth implanted in that young heart that will remain there through her life, be it short or long. How much better than some foolish rhyme or jingle.

While the little ones played and talked to one another I sat rocking and singing the same song. I was feeling unusually contented and happy. But after I had sung it over and over, and over again, and the wee one had gone to sleep in my arms, I stopped and began reasoning with myself—I've sung that long enough, I will actually count my blessings to-day.

Well, I thought first of Charles, my good husband, who labored early and late that I, and the children God has given us, may have a comfortable home and an abundance of food and raiment and then my mind went to the women of heathen lands, who know nothing of a husband's love and tender care but only to fear him, and answer his bidding. I recalled many things I had read and incidents I had heard from our own Miss Rezner and Mrs. Drennan when they returned from their labors in Japan. Yes, and I could remember the very words of that letter in the last Missionary Record from Mrs. Dr. Logan in China, telling of the poor neglected babies and miserable mothers in that great Empire.

The little one on my lap began to fret, and oh, how tenderly I drew her to my bosom and thanked God I was not a Chinese mother and that my three little daughters were all welcomed and tenderly nurtured in our home.

"What makes the difference?" I asked myself again, for I had often asked it before. I had long heard the reason given too, but never did it mean so much to me. It is that we know and worship the true God, that we have the Bible, the Word of God that tells of a Saviour, "our Redeemer and Friend."

Why yes, that is the secret of all these blessings I enjoy to-day. Christ came to bring light and life and love into the world.

Just then my attention was drawn to an animated conversation on the other side of the room, and as I listened, I was astonished to note the development of their little minds.

Mary had just entered upon her first term of school and was making some queer lines on her slate and explaining in her childlike way the mysteries of making letters and figures. She was also telling her sister of her "nice, sweet teacher," and broke out into a little song she was trying to learn, about "birds and bees, etc." She didn't get all the words, but she seemed to grasp the meaning and I realized how a new and larger world was opening up to her.

How different from little girls in heathen lands I thought.

How can I thank God for so many blessings, I inquired of my ungrateful heart. Then as I laid the wee one in her soft little bed, so dainty and clean, I thought of the Indian babies tied to boards, the Japanese babies on the backs of their brothers and sisters, the poor Chinese babies crying with bound feet and frowned upon if it should be a girl, and the baby girls in India, no older than the two at my side, who at that tender age, even taken from their mothers, had been sold or given in marriage to cruel husbands with no one to really love or care for them. Oh! what would I do? I inquired of myself. The mothers in that land can't be very different from me. There must be the mother instinct to love and pro-

tect her offspring. God has given it to the animals, he does surely give it to every human mother.

When the little one was snugly tucked in, I turned to attend to some household duties counting the blessings still as I saw them in contrast with women of other lands and such as brought comfort and happiness to my heart, when little Mary left her play and came to me saying, "Mamma, let me help you, I wants to help you. Aunt Fannie taught us the Golden Rule at Sabbath-school, 'Do to others as you would others do to you.' I wants you to help me sometime so I want to help you.'

I couldn't keep back the tears for the child's simple faith and reassuring had shown me that she already knew something of the mission of Christ.

My heart was overflowing with gratitude, not only for a loving husband and a Christian home, but for the church and Sabbath-school and the faithful primary teacher.

There was a gentle tap at my sitting room door and my sister Martha came in to see how the children and I were "getting along." Mary had had a cold and Lucile the chicken pox, but thanks to a loving providence were both well again. She had just come from a round of visits to sick friends and neighbors, and I listened with more than usual interest as she recounted her experiences. She told of a visit to Mr. V. who is just recovering from an attack of pneumonia, and what he said of the comforts of religion during his sickness; of poor Mrs. S. who is dying of cancer, but whose husband cares for her so tenderly, and then of Mrs. M., feeble from age and sore afflictions, whose children, Christian men and women, minister to her so lovingly, day and night.

Sister Martha is always thinking of some one else, so did not stay long, but was off to carry a ray of sunshine, yes, a genuine ray from the Sun of Righteousness to some one else.

As the door closed behind her, I thought of her many sad experiences in her short life, and the exemplification of what the love of God can do for one who looks unto and trusts Him, and in an instant the thousands of child-widows of India were before my mind's eye, and the thousands of women of other lands who are down-trodden, suffering and dying without light or hope.

I can't begin to count them, I thought, the blessings I enjoy to-day; there are so many little ones wrapped up, as it were, in larger ones. "See what God hath done; see what God hath done," I repeated. But just then I heard the faint cry of the baby waking from her comfortable nap. I lifted her gently and kissed the little darling over and over, and as she smiled and cooed at me, the other little ones came for a kiss and to kiss baby sister too.

The tears came again in spite of my efforts to keep them back, as I was reminded of the blessings I had begun to count, and I said to myself it is not the great number, but the kind that touches me, and brings forth gratitude from the depths of my heart; and then it is not only to-day's blessings, but every day. "They are new every morning." "Great is thy faithfulness," as the prophet says, "Who daily loadeth us with benefits," sings the psalmist.

How unworthy I am, how unappreciative, and an earnest prayer ascended to the throne above for a more thankful heart.

"Mamma, Mamma, see how little sister loves me," said little Mary, and I looked to see her putting the tiny baby arms around her own little neck, and she imagined the rest. I thought, this shows me how even from early childhood we are delighted to be loved, and how many poor heathen women, our sisters, are hungering, yea, longing for love. Oh, they should know of a Saviour's love, and something said to me, my own conscience, I suppose *you can help to tell them.*

The children went on with their play and I with my thoughts, repeating the prayer so earnestly made for a grateful heart. How can I show my gratitude for all these blessings? Lord, show me, I prayed. Of one thing I'm sure He means me to do more than to sing and pray.

I have had so many advantages in my girlhood home, my Christian parents, in my church relations, in my education and

present surroundings. I must not, I dare not, merely sit here and sing and count and think of my own comfort, but be up and "stretch every nerve" as the old rhyme runs.

One thing I covenant now to do, that is to go to every missionary meeting unless providentially hindered. My name has been on the roll of members for several years, but I've been so negligent. I have made all sorts of excuses, and such poor ones. I saw from the president's face the last time she urged me to attend, that she thought the excuse a very poor one or none at all. But how wicked it must have been in God's sight, who all these twenty-eight years of my life has been showering blessings upon me. I feel like hanging my head in shame for my indifference, and stinginess too, for I barely paid my dues when I could and should have given generous free-will offerings. I wonder if God should want one of my daughters to be a missionary if I could say as the mother of dear Miss Alexander "Go with my blessing. I would withhold nothing." But I'm looking into the future which only God knows I'll only pray for strength and faithfulness for now, and remember the promise, "As thy days, so shall thy strength be."

But I do solemnly resolve to seek opportunities to aid in other ways. I'll plan and save; yes, and deny myself so as to be able to do more to send those whom God chooses to go, believing it is as much a duty for me to send as for them to go. I'll talk more to my friends and acquaintances about our blessings and privileges as Christian American women. I have been surprised to find how ignorant some well educated women are about the condition of women in other lands.

I'll scatter missionary literature in homes where there is indifference. I will learn more myself and begin right now to train my children to help and to do so intelligently. Yes, I promise to do all this and as I count my blessings day by day endeavor to show my gratitude by works as well as faith.—*Cumberland Presbyterian Leaflet.*

Editorial.

Lord, many times I am weary quite
Of mine own self, my sin, my vanity
Yet be not Thou, or I am lost outright—
Weary of me.

And hate against myself I often bear,
And enter with myself in fierce debate:
Take Thou my part against myself, nor share
In that just hate!

Best friends might loathe us, if what things perverse
We know of our ownselves, they also knew:
Lord, Holy One! If Thou who knowest worse
Should loathe us too!

—*Richard Chenevix French.*

A speaker, quoted in The British Weekly, remarked that "when men said that places of worship were being overdone, it reminded him of a district in Ireland where there were ten wind-mills. A protracted calm alarmed the people and they decided to pull down five of the windmills so that there would be wind enough for the rest.'

Our frontispiece this month is the likeness of Mrs. Mary Speer Boden, whose name will stand first upon the list of the Memorial Fund which has been established by the Women's Board. Muskingum Presbyterial has been the pioneer in contributing to this fund, the object of which is explained by Mrs. Mary Clokey Porter. How much more worthy would such a memorial be than the most costly mausoleum devised by man's genius!

It gives us much pleasure to learn that the students of Grove City College, Pennsylvania, have furnished the funds for building the chapel at Miss Mary Reed's Leper mission in Chandag, India.

The family of one of our missionaries in Egypt has been bereft in the death of Mr. Herbert Hogg; while in India, the home of Rev. Osborne Crowe has been blessed by the advent of a son, and that of Rev. E. L. Porter by the birth of twin daughters. Our hearts go out to those who have watched the coming of death to a beloved one, and also to those who behold the mysterious dawn of life in the faces of helpless infants. Long ago Socrates said, "The hour of departure has arrived, and we go our ways—I to die, and you to live. Which is better, God only knows." With how different a spirit may the Christian commit his interests into the hands of Him with whom are the issues alike of life and of death!

"Dr. John G. Paton, of the New Hebrides mission, now famous throughout the world, after his visit in the United States and Great Britain has gone back to his missionary work in the Pacific. Although seventy-seven years of age, he chooses to spend the rest of his earthly days in laboring not in the regions already Christianized, but on an island where heathenism is still dominant. Just before leaving London, early in June, Paton stated that the fund which he had collected, and which bears his name, supports four or five missionaries in the New Hebrides and the same number of lay workers, and over sixty native evangelists. On the twenty-two islands now occupied there are 18,000 converts. Nevertheless there are still in the South Sea Islands 60,000 cannibals."

—*The Missionary Herald.*

The convention of the Young People's Christian Union at Winona is now over, and the influences which it let loose into the world are traveling on their way beyond recall. This meeting seems to have been a serious, helpful one, fitted to stimulate to greater Christian endeavor those who attended its sessions. We wonder if any among the young people have their thoughts turned in the direction of the Xenia Training School! Much is being said now with regard to the propriety of patronizing our denominational colleges. Would not the same arguments apply to attendance upon the only United Presbyterian Training School for Christian workers? The Seminary Faculty and the committee stand prepared to do their part if only the learners will respond in sufficient numbers. Information may be obtained from Mrs. R. S. Finley, Xenia, O.

A Great Benevolent Object.

HELP FOR DESTITUTE CHILDREN IN EGYPT.

Some two months ago, John S. Fowler, a member of the Orthodox Friends, whose home is at Winona, O. desired an interview with our Board of Foreign Missions. Having been introduced, he stated that he and his wife, some years ago, visited the land of Egypt. When in Cairo, their hearts were deeply moved at the destitution of the little children, and especially of the blind as they saw them on the streets of the city, The desire came into their hearts to try to do something for the relief of those children. The desire ripened into purpose, and Friend Fowler came to the Board with the proposition that he would raise a sum of money among his friends and from benevolent persons to establish a Home in the city of Cairo for those destitute children. His aim is to raise a large sum of money to open and endow the Home which it is his heart's desire to establish. His proposition, farther, was to place the money for the Home and its control under the Board of Foreign Missions, the management in Egypt to be through the agency of our missionaries in Cairo and vicinity. Friend Fowler is to be consulted in regard to the Home and its management, but the Board of Foreign Missions is to have control. He has been led to ask the Board to have the superintendence and control of the project because of his confidence in it and its missionaries, and because of the commanding influence of the work of the American Mission in Egypt. He alone will be responsible for the raising of the necessary funds.

Friend Fowler's proposition has been accepted, and a written agreement has been duly drawn up and signed by him and the Board. The one obligation which he required the Board to subscribe to in connection with the instruction to be given in the institution is that nothing shall be taught contrary to the Diety of Christ, or the inspiration of the Holy Scriptures.

Friend Fowler is now well advanced in years. He has an arrangement made with his Orthodox Friends by which his project will be carried forward in case of his death before its completion.

The Board gladly makes this announcement to the

ohurch, and asks that its members will unite with it in praying for a blessing upon Friend Fowler, and that his efforts to make his most beneficent project successful may be abundantly blessed of God.

W. W. BARR,
Cor. Sec. Board of Foreign Missions.

"Miss Isabella Bird, who was converted from hostility to missions by a little personal observation, has offered herself as a missionary to India under the church of England. A course of personal investigation would benefit other long-range critics of missions."—*The Advance.*

The resignation of Rev. T. M. Chalmers from the Messiah Mission in Chicago was to us unforseen and a matter for regret, as we had hoped a future of usefulness was opening before him there in Jewish work, so dear to his heart. There was a feeling, however, that the mission could not be adequately carried on without the assistance of a Jewish helper and the advance of salary for which Presbytery asked the Women's Board, which was unable to accede to the requests made, and Mr. Chalmers deemed it best to resign his position at this time. We believe that the mission will not be allowed to lapse. The MAGAZINE's readers have much appreciated the "Israel Department," so ably conducted by Mr. Chalmers.

We have received the Sixth Annual Report 1899-1900 of the North India School of Medicine for Christian Women. This institution is established at Ludhiana, and "was founded in 1894 by Dr. Edith Brown, in conjunction with a committee composed of medical and educational missionaries and others who realized the need of providing medical training with the influences of a Christian home for the Christian women of India. Its primary object is to train such women as desire to engage in zenana medical missions, and to fit them to be medical missionaries to their country women." A member of the Auxiliary Home Committee in London is Mrs. Grace Gardines, who has from time to time contributed to the columns of the Magazine.

What about that Honor Roll? It was understood that if any one obtaining ten *new* subscribers for the MAGAZINE should send her name, with the list, to Mrs. S. M. Kelso, Xenia, Ohio, it should be published in our columns. So far, we have none to present. Perhaps those women who, at Pawnee City, promised to make a special effort to secure new subscribers for the Magazine have been too modest to desire to spread abroad the tidings of their good deeds. We can but admire such a spirit. Still, for the encouragement of others, it might be proper to give some advertisement of those who have been successful. At all events, dear friends, do everything you can to help the MAGAZINE in its efforts to serve Him who has a book of remembrance in which appear the names of all that fear the Lord and that think upon His name.

Do you know what the Mormons really believe? Do not fancy that polygamy is the only evil tenet which they hold. Send for the leaflet, "Articles of Faith of the Latter day Saints, with Mormon Explanations."

Home Mission Echoes in its last issue says: "The followers of Brigham Young are striving their utmost to make converts among the citizens of the Empire City, and it is said that the aggressive campaign which is being waged is not without effect. The Mormon missionaries have hired a three-story house on one of the prominent streets, and make their headquarters there."

In the Independent of July 11th, there is an article by Dr. Ida Kahn on "Girl-Slavery in China" which should be read by every one who "cannot see the use of foreign missions." Dr. Kahn is herself a native of China and is not merely hazarding guesses when she writes. The atrocities committed upon the helpless children in the class alluded to make one's blood freeze with horror and boil with indignation. Oh, how can we be indifferent to such fell outrages? If it succeeded in relieving only the physical agonies of these wretched beings, Christianity would be a superlative boon. How can

women, for whom the Gospel has done so much, be frigid in the matter of publishing abroad its glad tidings for both body and soul?

BOOK-SHELF.

PRESBYTERIAN FOREIGN MISSIONS. By Robert E. Speer. pp. 296. Presbyterian Board of Publication, 1319 Walnut Street, Philadelphia.

It gives us pleasure to call attention to this useful work, offering, as it does, a view of the foreign missions under the care of the Presbyterian church in the United States. The first chapter presents the missionary organization of the church at home, so that we are better able to understand the beginnings of the missionary interest in the American Presbyterian denomination. The formal opening of its work was in 1741, when Azariah Horton went to carry the Gospel to the Indians on Long Island. Though appointed by the Presbytery of New York, he was supported by the society in Scotland for propagating Christian knowledge. The second missionary was sainted David Brainerd. To follow in the track of such a man would surely be a stimulus to self-sacrificing ardor. After a brief account of the inception and growth of Presbyterian missionary organization, the eight foreign fields under the care of that church are considered in sequence, and the last three chapters are devoted to the consideration of the mission work among the Indians, Chinese, Japanese, Mexicans in North America, among the Guatemalans and in South America and the Philippines. The author of this compendium is secretary of the Presbyterian Board of Foreign Missions, is thus thoroughly familiar with the facts and is a delightful writer. The work is valuable. The mechanical execution is very good.

PROTESTANTISM IN POLAND. By Rev. Charles E. Edwards.

This small work may also be procured from the Presbyterian Board of Publication. As our own church has been interested in the work among the Poles in this country, we should find profit in learning their condition in their native land. Thus we shall acquire a more sympathetic view of this race and perhaps gain better ideas as to winning them for Christ in America. To bring about such a condition of intelligence among the Protestants of the United States is the avowed intention of the phamphlet under review. The story of poor Poland has been a sad and thrilling one. Not least moving among that country's annals has been the tale of the Reformation there; for, even in this stronghold of Roman Catholicism, a hundred years before Luther's day, a star of dawn, harbinger of hope, glowed upon these Slavs. The influence of John Huss flowed out from Bohemia, and it is stated that one of the first martyrs of his reformation was a Pole. Nicholas Radziwill, John Easki are names which will occur to the student of church history. The advance of Protestanticm in Poland, its decline, its present status, are related in this interesting little work which we recommend to the perusal of our readers.

STIRRING FACTS, AN ADDRESS ON CHINA. By Llewellyn James Davies.

This is another product of the Westminster press and is written by one who for eight years was a Presbyterian missionary at Chi Nan Fu. The interest which has for some time been centred in China should not be allowed to evaporate without leaving a residuum of accurate information about the true state of Christian missions in that empire. We have here the opportunity of acquiring a good degree of such intelligence. Most of the "facts" stated are encouraging. We quote a paragraph with regard to the value of Christian literature in the work in China.

"Another agency which has broken down prejudice is the press. The beginning of this work goes back to 1833 when Dr. Williams began to print Christian literature in Chinese. The greatest missionary press in the world is located in China at Shanghai, and belongs to the Presbyterian church. In 1891, 'The Presbyterian Mission Press' 'had over seven hundred publications in Chinese on its catalogue,' and issued '615,450 volumes, representing a total of 41,000,000

pages.' In 1898 over 21 tons of paper were used by this establishment, and for 1890 the issue reached over 67,000,000 pages. Besides this great mission press at Shanghai, there are, large and small, 22 others in China, and the grand total of 107,149,738 pages is the record of their output for the year reported to the Ecumenical Conference. There are 32 periodicals, with a circulation of 27,270 copies. The Bible is printed in 24 dialects for the people of China."

The feeling produced by the reading of this pamphlet is that the opening for evangelization in China is just now, and that if this flood-tide of opportunity be allowed to pass unimproved the ebb may be long and low.

UP FROM SLAVERY. AN AUTOBIOGRAPHY BY BOOKER T. WASHINGTON, pp 330. Doubleday, Page & Company, New York.

"Miss Lilavati Singh, M. A., is translating into Hindustani the autobiography of Booker T. Washington," is a paragraph found in one of our exchanges. Let us hope that Professor Washington's influence may always make for righteousness whether here or in other countries. To write an autobiography must necessarily be a delicate undertaking and one scarcely advisable unless in the case of those who have taken part in important public movements, or of those who, like Booker Washington, have a theory to advocate which can best be presented by some account of his personal experiences and experiments. This volume is in some measure a repetition and an amplification of one of his earlier productions. The touching account of the author's childhood, his struggles to secure an education, the steps by which he was led to undertake the work at Tuskegee, the trials of faith and patience incident to the growth of the college, its final establishment upon a firm basis, form the greater portion of the book; for the autobiography of Mr. Washington must, in large measure, be the story of Tuskegee. To his theories with regard to the education of his people, we have already made allusion more than once in these columns. It is gratifying to know that in both South and North, these theories are receiving endorsement. Mr. Washington's style is s mple, direct and lucid. The reader cannot fail to be impressed with his sincerity. Let us be glad that our church has flourishing missions among the colored race and that we are witnessing the beneficent effect of Christianity upon their impressionable hearts.

M. H. W.

Outlined Programs for October, November and December.

OCTOBER—MORMONISM,

1. The teachings of Mormonism.
2. Is this a living issue?
3. Why is Mormonism a menace?
4. Has polygamy been abandoned?
5. Why should women specially oppose Mormonism
6. The thorough organization and proselytizing schemes of Mormonism.
7. The existing political aspect of the Mormon problem.
8. What place has Christ in Mormonism?
9. The duty of Christians in regard to the victims of this evil system and the best ways of manifesting opposition to its doctrines.
10. What is being done to convert Mormons to a better faith?

LITERATURE.

The following leaflets may be obtained from our own literature secretaries:

A Story of Utah,	1 ct. each	15 cts. doz.
A Utah Sketch,	"	"
Mormonism,	3 cts. each,	25 cts doz.

Additional literature may be obtained upon application to Rev. John D. Nutting, Secretary of the Utah Gospel Mission, 739 Republic Street, Cleveland, Ohio, From the same address also may be ordered The Kinsman, a monthly magazine containing current information with regard to Mormonism Price fifty cents per annum. end also to the League for Social Service, 105 East 22nd St, New York City, for Anti-Mormon Leaflets, Series D

NOVEMBER—THE FREEDMEN.

1. The Negro, his strength and weakness.
2. Present stage of Negro development in this country
3. Booker T. Washington's theories of his peoples' education
4. Efforts of Roman Catholics to obtain influence among the Freedmen.
5. The Freedman's great need of the Gospel.
6. Stories of our own earliest mission work among this people.
7. A typical mission-school among the Freedmen.
8. Sketch of the existing status of United Presbyterian work among the Afro-Americans.

LITERATURE.

Apply to Literature Secretaries for the leaflet, "Home Influences among the Colored People," price 2 cents each, 20 cents per dozen. Study also the report of our Freedmen's Board, and that of Dr. C. J.

Vincent at the Annual Meeting of the W. G. M. S. In addition, consult Booker T. Washington's works, which have been reviewed in the MAGAZINE.

DECEMBER—THE CONFLICT BETWEEN THE MISSIONARY AND THE RUM AND OPIUM TRAFFIC.

1. What do missionaries themselves say about the effect of the rum and opium traffic upon their work?

2 A few instances of the disasters wrought by this trade among heathen tribes.

3. Evils of intemperance among the North American Indians.

4 What attitude should be taken by Christian people with regard to the sale of intoxicants among the uncivilized or semi-civilized races?

LITERATURE.

The leaflets "Intemperance in South Africa" and "The Liquor Traffic a Hindrance to Foreign Missions' may be secured at the rate of 6 cents a dozen from the Literature Secretaries. Read carefully Dr. Craft's book on this topic recently noticed in "The Book-Shelf." Apply (enclosing stamp) for literature to the Reform Bureau, 210 Delaware Avenue, N. E., Washington, D. C. From the same address may be obtained the last issue in 1900 of the Twentieth Century Quarterly. M. H. W.

STUDIES FOR 1901

October—Mormonism.
November—The Freedmen.
December—The Conflict between the Missionary and the Rum and Opium Traffic.

Missionary Correspondence.

The Spring Harvest.

Dr. S. E. Johnson sends her third circular letter to Westmoreland Presbyterial Society, which is published by request.

MY DEAR FRIENDS:—In my last letter to McKeesport I remember mentioning how delightful the wheat fields looked all the way as we came up country from Bombay and what a fine prospect of abundant harvest there was in this for India, and now we are actually reaping the harvest, which is indeed abundant, far beyond all expectation.

We have two harvests in India:

1. *The Spring Harvest*, which is sown in October and is reaped in April when wheat and grain (a kind of pulse) are gathered in This is the chief harvest.

2. *The Fall Harvest*, which is sown in July, including all kinds of small grain and maize. It is reaped in September and October.

After several years of scarcity you can imagine what rejoicing there is all over India because there is once more plenty of food for man and beast.

As a rule farmers in India don't possess barns, neither modern farming implements. Labor is cheap and everything is still done in the most primitive style. After the grain is cut (with the old-fashioned sickle) and tied, it is gathered together outside of the village on what is called the threshing-floor (generally each farmer has his own) and there the wheat is threshed out by bullocks and then winnowed and separated till it is all ready. The chaff is then stored for the cattle, and now before the wheat is taken home the farmer pays up his dues. First comes the *bania*, the money lender, (and very few farmers there are who are free from this god of Mammon, who at such times claims and carries away two and three times as much in grain for the money he lent the farmer at sowing time. Next come the village menials, such as carpenters, blacksmiths, shoemakers, barbers, tailors weavers and sweepers, who all claim their share of the harvest for work done for the farmer during the year, and are paid in grain. And last of all the head man, or *lambardai*, comes around and gathers up from every farmer government dues or taxes. This will give some idea why the India farmers remain poor. Then again this is the season for marriages. The farmer has plenty and he does not mind spending half of all he has over the marriage of his son or daughter, and if after six months he has

nothing left the *bania* is there to lend him more money. So the bania gets fat while the farmer gets lean.

You will no doubt ask, What effect does this year of plenty have on the hearts of the people? India knows not the Lord of the harvest. So she pays no tithe and does not feel she has any special reason to be grateful. India says "*There is no God.*" There is no thought beyond the present. No one inquires why we have had such hard times in India and what this year of plenty means.

These are a stiff-necked people The help which they got from Christian natives in their time of need has not touched their hearts, and to-day this bountiful harvest, which has no doubt come in reply to the earnest prayer of His people, has apparently had no good effect.

India is ready to defy God with a louder voice than ever, and we see God is letting them know in various ways that He reigns and has all power in heaven and upon earth and that if the heathen natives will not respect and acknowledge His Son they will surely be cut off. He is certainly showing India just now that though He has favored her with food this year. He is watching her to see what effect His mercy has on her, and if she does not repent He has sources at His command by which He can remove from her all His mercies and leave her helpless again.

Two weeks ago it rained very hard all over the Punjab for three days, doing great damage to the cut wheat, which was stacked up out in the fields and in some places was being threshed. I was at Bhera at the time. It is one of our mission stations, eighty miles southwest of Jhelum. In coming home I saw from the railway carriage the river Jhelum in flood near Miani (our great salt depot) about ten miles from Bhera. Here for miles the river had overflowed its banks destroying thousands of bushels of wheat. We saw bundles of tied up wheat floating away. At the next station, ten miles further on, we saw a farmer's wife crying at the loss of all his grain, and close by stood a big, strong looking farmer in despair. He was saying to the passengers "I had plenty last night but nothing is left now."

On a high bit of ground we saw another family of farmers gathered together watching the flood, which had entered their village and driven them out. It seems they ran out to save life, with what they could carry away themselves. Two weeks later I went to Bhera again; the flood had disappeared leaving its mark behind in heaps of black moulded wheat all the way from Malakwal to Miani, a distance of ten miles. Farmers had attempted to save some wheat and dry it, but it was so rotten that even the cattle refused to eat it.

THE OUTLOOK.

I am not a prophet and I love India and I wish it well, but I do feel anxious about her condition and for her safety. In the Word of God we plainly see His dealings with the stiffed-neck rebellious people, and we also know what He says about the natives who continue to reject the Son, as India is doing. There is some response certainly, but it is so very weak in return for His goodness, patience and mercy. On the contrary it appears that the more gracious God is to India the more stubborn she becomes. I say our present outlook is not encouraging. In the midst of black clouds, such as hung over India last year at this time, this year of plenty is like a burst of sunshine in the midst of a gathering storm. A few have taken advantage of the sunshine, while the majority have grown callous. Satisfied with the present they are not going to bother themselves about the future. We will see when another storm comes. We have plenty to eat just now and that is enough. But the Son who sits on high and looks down and sees the indifference of India is already preparing for another outburst of His displeasure, and who knows what this may mean for India.

Already plague and cholera are working in the Punjab hurling into eternity thousands. You may have heard how the plague began in Gurdaspur and what it has already done in Sialkot district. At Zaíarwal, one of our thickly populated mission cen-

ters, it spread so rapidly that the Punjab government had to resort to strict sanitary measures, which the ignorant village people regarded as interference and resented, killing a native government official and seriously injuring several others. There was danger of further trouble, which was, however, stopped by a small military force sent out from Sialkot. You will thus see how wilfully ignorant our people are even to their best temporal interest.

OUR DUTY.

in the midst of all this (plague, cholera, floods, abundant interest, stubborn India resisting the truth, deaf to the voice of God) is very plain. The same voice is calling us, His redeemed people, to do faithful work in carrying God's message of love and peace to our people. His mighty forces are at work. He means to subdue India. Pray that we may do our part; that we may not grow weary seeing we are so few to reach such a mass, but that we may go forth daily trusting in Him who is with us. Pray that our little mission band away up in this corner of India may be purified and filled with the Spirit to do the Lord's work effectually.

Education of Children in India.

MY DEAR FRIENDS:—This month you are making a special study of India, and it is good to think that as your attention is specially turned in this direction, you will be more than usually earnest in prayer for the work and workers here. We want and need your prayers all the year, but July is apt to be the most trying month of all, and as physical vitality is lessened, it seems harder to keep up spiritual vigor. God's grace is sufficient for the hottest, sultriest weather; therefore you need not hesitate to ask Him to uphold us.

I have just come in from the meeting of our Junior society. The children take such an interest in these meetings, for they feel that this society is their very own. They have a president and secretary chosen from their own number and each does his part nicely. We aim to have them do just as much as possible themselves, the leader simply keeping an oversight. As both the leader and the assistant were necessarily absent last week, the children had the meeting all themselves. While this necessity will not arise often, we are glad they can get along without us.

This society was organized some years ago by Miss Logan and the original members have most of them gone away to school, but when they come back or write they inquire about the condition of the society, and so far as I can learn they take an active interest in Christian work wherever they go. Truly the children are the hope of the church, and if they are settled and grounded in the faith we have little need to fear for the future. At present we have two divisions of the Junior society and would find it an advantage to divide still further, for since the Boys' Orphanage has been established here the orphan boys form a large addition to the attendance. In the two branches there are over eighty enrolled and the percentage of attendance is very good.

The majority of these boys and girls are in school, so have some idea of how to behave and learn. Have a few untrained village children in one branch and they seem unable to keep quiet or sit still for five consecutive minutes. In teaching them, pictures of Bible scenes are a great help. They will listen to the story connected with the picture and many of them can tell it nicely to others. I find that even grown people enjoy the pictures and give closer attention to the lesson when it is illustrated. I have thought if the Sabbath-school children in the home churches knew how much good their old picture cards could do they would be glad to give to the little ones who do not have so many nice things to enjoy. A bunch of old Sabbath-school cards which I brought out here with me have given pleasure to quite a number of people and cost nothing but the thoughtfulness of the one who had saved them and gave them to me.

In every village, in every street, in almost every house, one meets with children, dirty, naked, untrained, but still among those of whom Christ said, "Suffer the little children to come unto me and forbid them not." I have never yet seen the day nor place where a group of little ones could not be gathered together and taught of the Saviour who loves them. However, the teachings which one can do in an occasional visit is far from satisfactory. One can only expect good results when children are gathered into schools where they learn daily lessons from God's Word, as well as being trained in habits of order and cleanliness.

Heretofore the educational facilities for girls in our mission have been by no means ample. The Boarding School in Sialkot has done and is doing excellent work, but it can accommodate only one hundred and

twenty girls at the most and is kept quite full all the time. In fact there are more girls asking the privilege of going there than can be accommodated. It is the general opinion that it would not be wise to enlarge that school; so it was decided last fall at mission meeting that it would be best to arrange so far as possible for primary schools in the different stations and thus leave room in the Sialkot school for more advanced pupils, these primary schools acting as feeders for it. Accordingly a number of little schools have been opened; one here. I wish you could see our flock of happy little girls and their gentle, earnest Christian teacher, herself a young woman just out of school and eager to learn how to teach. Besides the daily practice she is studying "Theory of Teaching." So few good teachers and especially so few Christian teachers are available that we are very thankful to have our girls under the influence of one who teaches by example as well as by precept.

Another advance step has been taken in the establishment of a High-school for Christian girls in Rawal Pindi. Just as soon as the funds arrive for the erection of buildings, work will be begun and it is hoped this school can soon be opened. In time we shall expect to secure some trained teachers from its Normal department. There are positions waiting in schools and hospitals for those who may be fitted to enter them, and sooner or later most of the girls educated in our schools will enter a position than which none demands higher qualifications; viz., that of home makers. There is a great deal of truth in the remark made by one of our Punjab brethren that "The Christian community will be right only when the mothers are right." To have the mothers trained aright we must begin when they are girls; hence the vital need of making special effort in behalf of the girls. It is our desire and prayer that these may be in fact, as in name, *Christian* girls and that their lives may be spent in the service of our blessed Master.

While I would not have you forget the Hindus and Mohammedans, I ask an interest in your prayers for these baptized members of the church.

Yours in His Service,
HENRIETTA MOORE.

Gujranwala, India, July 3, 1901.

Foreign News Budget.

Egypt.

Miss Carrie M. Buchanan writes from Bacos, Ramleh:

Last Tuesday, June 25th, many of our missionaries, enough to make a quorum, met in Ramleh at the call of the Secretary of the Missionary Association, as this was the time set for the semi-annual meeting; but it was found necessary to adjourn to meet two weeks later, as many of the workers were still at their stations and could not well leave their work. It is difficult to find a time in the summer when all the schools are closed.

On Thursday, the 27th, most of the missionaries here at Ramleh met again, but under very different circumstances. This time it was a meeting down by the sea, in Alexandria harbor, to bid farewell" to those who were leaving us for the home land. There were six to whom the good byes were said—Dr. and Mrs. Harvey and their daughter, Miss Harvey; Ethel Finney and Margaret and Morrison Giffen. It was a day not to be forgotten by any present. I am afraid we would be "rushing in where angels fear to tread" if we would attempt to say what that parting meant to some there. To the loving parents who were giving up their children, to the children who were leaving home and going off to a new untried life, leaving behind them lonely stricken hearts; to these this parting meant something far too deep for words, far more than we who stood by with hearts filled to aching with awed sympathy could possibly enter into.

Loving fathers and mothers at home who find it hard to give up an only son or daughter for the sake of the Master's cause in foreign lands will be able to enter into the trial of those parents who that day for Jesus' sake gave up those who were as dear to them as life itself.

It was hard, too, to say good-bye to Dr. and Mrs. Harvey and their daughter, for while we hope to have them with us again after a year; yet we are so accustomed to their being here and having their help and counsel (their furloughs have not been many) that we cannot easily adjust ourselves to the idea that they will be gone from us for so long a time, and we wonder how we shall do with out them.

Other workers will be going home in the spring and our field will be so impoverished Will not some one come soon to help fill up the ranks?

Another writing from Ramleh says:

We find ourselves in the midst of study, work and rest. We are resting in the way of being in a different air and surroundings, but the sound of Arabic in heard in both courts or gardens where the American missionaries are located. The ladies of households are busy looking after their families and the sewing for the year.

The Fourth of July was celebrated yesterday in a

quiet way. In the morning the gentleman called at the American consulate, where the Consular Agent and the Consul, Judge Long, were receiving. In the afternoon about 50, missionaries and children, assembled at Schutz Mission House and were bountifully supplied with ice-cream and cake. The American flag waved in the breeze and the small boys amused themselves with fire-crackers, which seemed somewhat homelike.

Some of our number departed for the home land last week. It was very hard for the parents to give up their children, but they must have a general education, which they can not secure in Egypt. Dr. Harveys' will be missed very much while they are gone. Margaret and Morrison Giffen will be located at Tarkio, and Ethel Finney will attend a female seminary in Ohio. These bright young faces are very much missed from the circle.

The medical departments of Assiout and Tanta are not yet represented at the sanitarium in Ramleh. Most of the missionaries will be on the grounds by the middle of this month for the meeting of the Association.

Since the last budget Mr. Herbert Hogg was called home. His end was peace and joy, with a desire to depart and be with Christ. His words "I'm going! How lovely!" were words of comfort to his mother and sisters who were with him. Mrs. Hogg and her two daughters are now here with us, and are becoming somewhat recuperated.

The health of the mission is very good and we are a happy band of workers, getting ready for the year's work.

Mrs. Harvey gives notes from Cairo of June 26th:

For some months Abd Alla has been wanting to be baptized, and those who had charge of him felt that he was ready, but thought better to wait till the anger of his friends cooled a little. His father and two uncles were very bitter against him. His mother only said, "I am afraid he will give me no more money." Two weeks or more ago Abd Alla received the ordinance of baptism. He is a young man of not more than twenty and is a teacher. He is a great Bible student and seems very earnest and happy. He has two sisters, nice little girls who are to be sent to school, and we pray that they may soon be led to take Jesus as their Saviour.

Mohammed Hobeeb, who professed Christianity nearly twenty years ago and then went back, has been attending some of our evening meetings and last Sabbath we were astonished at seeing his Moslem wife and three children at church. "God is able."

The rooms once used by Miss Whitely for a school and afterwards by her adopted daughter, Miss Shokoar, have been handed over to us for a normal rent of five dollars a month. We had been hunting for months for a house suitable for school in the Zoher quarter. The only one we could find that we thought would do at all, was offered as a favor to us at thirty dollars per month; but this was far above our means. God did more for us than we could have thought and we are glad. In all of our hunting the idea was to get a room large enough for the opening exercises and audience room on Sabbath. Dr. Wilson thinks the large room in the building just obtained will seat two hundred persons. The rooms are light and airy and there is a play ground at the back shaded by three or four large trees. We all feel very thankful to Miss Shokoar, and above all to our Father for so kindly providing us a home where praises will be sung and prayer offered for His blessing to descend on the work done in His name.

Thanking the Magazine Committee for its kindness I close my note We expect to leave Egypt for the home land after an absence of nearly ten years.

Miss Dickey writes from Tanta, July 5th:

Tanta's nearness to the sun these days seems to have affected the "Budget Collector," but from the telegrams in last night's paper from New York, we may consider ourselves cool here. We have very pleasant nights however and they help to prepare one for the hot days.

The schools are keeping up fairly well in attendance and the girls and boys are studying hard just now in order to pass their examinations well Sabbath-school, too, seems to be wide awake and is well attended by both old and young.

June seems to be the best month for the clinic and the doctors report a larger number of patients than the month previous.

It was with genuine sorrow that the missionaries and all other friends bade good-bye to Margaret and Morrison Giffen. They were both great favorites here and had many friends. We trust they will find many more in the homeland, which is a strange land to them, but which, we are sure, will not be strange long

Our schools keep open until the last of July. We expect to have three girls graduate this session.

Mrs. M. R. Hart writes:

Dear friends, may I ask you for a few moments to turn with me to the land of Goshen. To picture the Bible story of this land, peopled with God's chosen ones, has always been most interesting. Today, the picture is no less interesting, but a sad one.

The cities are filled with a motley crowd of people, from almost every nation on the globe. Looking out over the towns, we see many spires pointing heavenward, reminding us that this life is not all; that we owe a duty to the Great One. Whether it be the tolling of the church bells or the call of the blind Mohammedan, we are reminded alike of our duty to come and pray. From these minarets thousands upon thousands are called to pray, but to the Great God, denying the blessed Saviour, and the church bells peal out the invitation to come and pray, but through the intercession of the Virgin only.

Oh, for the day when all of these spir es may mark temples to the living God, honoring the Son as the Father, and when the people of this rich land may be brought to bow to King Jesus, as the brethren of Joseph were humbled before Him whom they had despised. This we can ask and expect, for in Isaiah 19:22 we have, "And the Lord shall smite Egypt: He shall smite and heal it. And they shall return even to the Lord, and He shall be entreated of them, and shall heal them."

India.

Mrs. Blanche C. Ballantine writes from "Eagle's Nest," Dharmsala, under date of July 3rd:

Here we are at the hills again, with very little to make life seem different from former summers, except that there are more of us now, our number having been re-enforced from two sources, viz.: new missionaries

from America, and some not very old new missionaries from the mission's own midst. The advent of the latter has brought up the number of our missionary children now in India, to 36, 27 of whom are this summer here in Dharmsala.

It is interesting and amusing at times to hear some of these children who have not yet been away from India give expression to their ideas of America. Many of these ideas will doubtless undergo a radical change when, in the course of time, America becomes to be more of a reality to them; but we trust that they may all be permitted to spend *one* year of their early youth in the enjoyment of some of the pleasures which their parents once enjoyed, the relating of which causes the childrens eyes to grow big with wonder and expectancy. One little girl who never tires of hearing of the apple orchard, the woods, the hay-mow and other features of the farm where her mother's childhood was spent, inquired, while committing the twenty-third Psalm, if "pastures green" were where Grandpa lives. We are sometimes disposed to view regretfully the barrenness in the children's lives here of the pleasures and opportunities which they might enjoy were we living at home; but there is still very much here to make their lives pleasant and to cause their youth to be such as they can look back on in future years with delight.

We are planning a "Fourth of July" celebration for them tomorrow. I am afraid it will lack the principal element of such a celebration among children at home, viz.: fireworks; but we know from former experiences that *noise* will not be lacking; for missionaries children are quite like other children in their ability to produce that feature of a good time. The ice cream too is forth coming, while as for any developement in the way of American patriotism, we are trusting to the ability and kindness of the new missionaries lately come from "Columbia's Happy Land," to accomplish something in that line. Altogether the day, in anticipation at least, is a big one for the children—a day of freedom from lessons for the older ones, and a diversion for all.

Mrs. May Holliday writes, June 12, from "Rockwood:"

June, the month of roses and sweet girl graduates, has come; at least it means that to Americans in America. But what does it mean to the American in India? eparation of families, hot, hot winds withering of vegetation and existence to the weak not able to flee to the mountains. This has been an unusually cool spring, but the heat is now beginning.

We are glad to report the health of the missionaries as generally good; a little fever here and there, but that is a common occurrence in India. The plague in Zafarwal district makes us all think often of our workers there, exposed to that dread disease, and now that it has found a footing in the Punjab it will likely visit the whole province, and our Christians and missionaries will be exposed to it.

We were favored by a call from a missionary of the Church of England yesterday who had been down in the famine district for three months last year. He says that every missionary of the C. M. S. who worked in the famine region during last year has been invalided home. Just imagine what a condition our mission force would be in if the famine had been here instead of down country. The effect upon the people will be seen for several years. They are so weakened, it will take a very light attack of any disease to bring them to death's door. The strain was certainly very heavy upon the missionaries, and we all are thankful it is a thing of the past.

We have many things to encourage us if we will only look for them in our work. This year the harvest is very bountiful. The people in our part have plenty of work and can get good wages.

The thought comes to us continually as we go about: "Oh, if these people were only anxious for the water of life as they are for the water for their land that it may produce, what a joyous time it would be and how soon would India resound with praise to King Jesus.

We appreciate the Magazine in our homes, and trust its circulation will increase in the home church.

Miss Nannie J. Spencer writes from Lyallpur:

Yesterday as we were singing the 51st Psalm an unlearned Mohammedan woman said: "I see my face in that, just like a mirror." I thought it a striking expression for an ignorant woman. A few days ago we were telling of the joys of heaven to a group of Hindu women, when one of them said: "I don't want to go to heaven. I want salvation," which means deliverance from being born 840,000 times. Expressions like this show the future which these people have to look forward to. Pray that the Spirit may enlighten them through the Word.

Young People's Department.

O. Y. P. C. U.

Report of Convention at Winona Lake, Ind.

Had you been upon the grounds a few days previous to the opening of the convention, you would have seen occasionally a small group of people counseling earnestly and anxiously together. They were United Presbyterians who were looking forward to the coming of the crowd. They came! They prevailed! They have gone! We miss them! I think all feel like writing at the top of our reports:

The best location! The best Program! The best convention!

The first glance at the program would

lead one to think that few were represented upon it. But perhaps at no previous convention were so many different voices heard. It was a most welcome sound which greeted our ears when at the opening service that great congregation lifted their voices in praise to God by use of the 68th psalm.

Only those who know Dr. Chapman can understand what it meant to be welcomed to Winona Lake by him. He spoke of Winona as a beautiful spot, not only because of its position by the lake-side, but because of the principle for which it stands. He said "We welcome you because of what YOU are; because you represent a church which has given us some of our grandest leaders, and because you represent a church which has ever been faithful to Christ and loyal to His work." He paid a high tribute to our beloved Dr. Moorehead, and the hearty applause of the convention showed appreciation of it. The closing thought of the address was: "If we, as young people, stand united in the truth, we shall have the joy of leading lost souls to Christ, whom to know is life eternal. But we must move together like an army of the Lord, with Him as our leader." Our retiring president, Prof. Nichol, responded most heartily to this welcome.

It was a happy thought to get us all firmly anchored at the beginning of the convention as Dr. McClurkin did in his address. He said: "We are mariners upon the sea of time. Upon us at times the billows of life break heavy. No life that has been steadied by these four anchors through the storms will fail to make port." The anchors were: first, anchor to the value of your own being; second, anchor to the greatness of the cross; third, anchor to the leadership of Christ; fourth, anchor to the promised day.

It is unnecessary to say that the addresses were all excellent. To me there seemed to be four distinct *key notes*. First and preeminently, *prayer*; then Surrender, Separation and a Knowledge of God's Word.

I heard some one remark, "Have you observed how the convention is all centering in prayer?" The three quiet hours in which Mr. S. D. Gordon led us in such simplicity to the very feet of the Master were precious and never-to-be-forgotten; and surely many of our young people were filled with a greater desire to "keep a tryst" early in the morning with their Lord. Never at any prevous convention were the young people made to feel that they belonged to *all* departments of the church, or that *all* departments belonged to them, as this one.

Saturday afternoon was devoted to our Educational Institutions. Could the parents of our young people have heard the reasons for attending our own colleges and the advantages derived therefrom, they would hesitate ere sending them elsewhere.

It was a rare pleasure which we enjoyed when our own Miss Kathryn Oliver, of whom we are so justly proud, was presented and rendered one of her Scotch readings.

Many times during the convention we thought the climax of interest had been reached. Perhaps we might say it was full of climaxes. But surely the "Missionary Message," delivered Sabbath evening by J. Campbell White, left many hearts burning with a zeal for the cause of Christ in other lands; and many gsve expression to new purposes for the future. As we once again listened to the sad story of degradation and hopelessness of women where Christ is not worshipped and contrasted it with the conditions of the women of our land, and as we were again told that God has no other plan for reaching them to save them except through us, the responsibility seemed greater than ever before. I could only sit and wish that every woman of the church might have been there to hear the thrilling message.

The officers of the Winona Assembly expressed their appreciation of the presence of our young people, and the convention and extended a cordial invitation for next year. It recommended the General Committe to select this for their next place of meeting.

MRS. H. T. JACKSON.

Winona Lake, Ind., July 29th 1901.

CONVENTION NOTES.

"Winona stands for an inspired Bible" said Dr. Chapman in his address of welcome to the delegates of the convention. The moral atmosphere of the place is good, Dr. Moorehead testified incidentally that the Winona conferences had been more helpful to him in gaining a deeper insight of the scriptures than any means except personal application and study.

The Winonia convention was noted for the able addresses delivered. Many of them were gems, from a literary standpoint. If the audiences were critical, they were also appreciative. Perhaps no preceding convention has been favored with speakers of such power and high ability. Contact with such leaders as we had at Winona Lake affords a spiritual uplift not often felt in a

lifetime.

Again we were not ashamed of "our creed and our crowd." A remark dropped by a member of a sister denomination within the hearing of the writer, itensified this con viction: "The young people of the Presbyterian church have never held a national convention." How much we would have missed if this policy had prevailed in onr own denomination!

The convention was made up more largely of young people than we have seen for several years. The white-haired fathers and mothers were so few that we feared they would feel a bit lonesome. We like to see the old people at the national gatherings. Nine-tenths of the proceedings of every young peoples' general convention are just as good for old as for young.

There was a noticable absence of the spectacular element in the convention. No banners were awarded. There was no choir. The singing was led by a single voice. There was no artifical enthusiasm.

The attendance this year was manifestly smaller than usual. Aside from whatever reasons may be assigned for this, we think it fair to assume that many who live in the country were kept away because the time of the convention came in the harvest season. All along the way we saw farmers busy cutting and threshing grain. Not since 1894 has the time of the annual meeting so interfered with the work of the farmers.

The young people were glad to welcome Dr. R. J. Miller home from his sojourn across the seas. It is not often that two gavels come from the same person, but Dr. Miller has a heart twice as large as many other people, and it goes out to the young people of our church. The history of Gairney Bridge will be studied by many because of the reminders he brought to the Winona convention.

Dr. Crafts says we have attacked the whole liquor army in the anti-canteen movement. It is necessary that the friends of temperance stand firm. The convention endorsed his resolution calling upon Congress to investigate the attacks upon the anti-canteen law.

If anyone cherished the belief that the heathen religions of India are not so bad after all, his illusions were dispelled by the address of Mr. J. Campbell White, who has spent several years at Calcutta. The natives have no conception of a true and holy God Their whole religious system is based upon dishonesty. A reliable moral standard is lacking. The priests are notoriously unscrupulous and corrupt.

Nearly every speaker dwelt upon the importance of prayer. Dr. Chapman declared that it is ten thousand times better to know how to pray than to preach. Mr. S. D. Gordon said that prayer is the switch-board which turns God's blessings upon men. Dr. W. W. White showed that prayer and faith are synonymons. Dr. Gilcrist stated that God and the world needed the greatest devotion of His people.

Rev. J. Campbell White said it is wrong to pray as so many do: "Lord have compassion upon the millions of souls who know thee not." The Lord's heart is already bleeding in compassion for the unsaved world. What we should pay for is that he would give us compassion for them and stir us up to do our duty.

Prof. W. W. White said that one thing which struck him during his travels in Egypt and India was the great care that the people, and especially the priests, took of their gods. They take care of their god; but our God takes care of us. Whenever we are inclined to doubt and feel afraid that God is not able to protect us, let us remember that it is because there is a taint of heathenism still clinging to us. Let us cast it off entirely, for our God is able to do exceeding abundantly above all that we ask or think according to the power that worketh in us

During the Sabbath-school lesson Sabbath morning Dr. Moorehead called attention to the fact that whenever God talks to man or people *out of touch* with himself he always talks *through* an individual who is *in* touch with him.

In answer to the objection that the tithe is a Jewish institution, Rev. E. B. Stewert stated that he had positive proof that it was customary to pay tithes as far back as 3800 B. C. or two thousand years before Abraham was born.

Capatola.

A TRUE STORY.

"Cap, ma says you are going to be baptized next week anyhow—or give up school." This from a younger sister to Capatola, or familiarly Cap or Tola, who sits holding the baby. There has always been a baby in this Mormon home, and Cap declares that all thirteen of her brothers and sisters were handsome. While they were little she had loved and cared for each in its turn.

"Well, when you see me bein' baptized, you will see something I never expect to see," she answered, putting the little one on her knee and trotting it vigorously, "Ma nor pa can't make me do that; I ain't no

Mormon nor never will be."

"But, Cap, the teachers were here last night, and they talked to ma so long she is bound to have you saved. And pa says you will have to be baptized or he won't keep you."

"Pa, he has been drunk so long he ain't got no call to talk. I've been doin' the chores and gettin' up the wood right along, and I think I have about earned my victuals; at any rate, just you keep quiet, and I'll see about this baptizin' business."

"Capatola–h!" came a dreary voice from indoors, and Capitala standing up with baby in her arms calls, "Comin' ma," and aside to Annie, who still sits with her feet dangling from the top step, "Annie, it's just this way. I am a Presbyterian. I ain't no Mormon, and no one can make me be one, either; but you ain't bound to go tellin' it."

"I think, Tola," the mother says, "your pa is plumb set on your being baptized. You know he ain't been pleased at you goin' to that mission, and the bishop, he do say we all must be gatherin' our children into the Church."

"But, mother, I told you I was never goin' to be a Mormon. I declare I can't see any sense in this bein' baptized."

"Well, Tola, your father says if you don't go to our school you can't go to that Presbyterian mission-school one more day."

"Now, ma, you see if I don't make it all right. I may go to Sunday-school and not get baptized either."

Supper ready, the great family crowds in to get something "while it is going." The older ones sit down, while the younger ones stand around and reach for whatever they can get. Then Capatola clears away the supper, "pails the cow," helps her mother with the children, and then creeping away from her father's sight takes out her beloved school books. Here is the algebra she has just begun, and her teacher's words of praise as she stood up before the class that day, and thought out the hardest and longest problems in the lesson, still sounds in her ears; but to-night she can only think of Annie's words, and try to plan some way of escape. "What if I should go away. I wonder now if they would let me live at the mission. But I will never be baptized, even if I must go away from ma and all the children, for I know it ain't right, nohow."

She shuts her book with a sigh, and crawls into bed beside her two sisters with the baby in her arms, and closing her eyes sleeps, with a prayer which she does not know as such upon her lips: "That in some way she will get out of that baptizing."

Nine o'clock next day finds Tola in her place at school. At recess she must tell Miss—— that she has to be baptized or leave school. Maybe Miss—— can tell her if it would be all right to be baptized just to keep the folks still and be a Presbyterian just the same. A Presbyterian and a Christian are one and the same to this child of the Mormons.

"Capatola," the teacher's voice arouses her from her thoughts, "I had a letter yesterday from a teacher in the East who wishes to help some deserving girl, and I have been wondering if you could leave home and come here to the school and live with us, and learn to cook and become a good housekeeper."

Tears sprang into the girl's eyes, and she throws her arms about her teacher, saying, "Oh, Miss, how did it happen, I have been feeling so low all the morning because I must give up school or be baptized, and you know I couldn't be baptized again; it ain't no good. And now I can come and learn all I want to. I never can thank you enough."

In some way Tola won her mother to her way of thinking, and she was soon at the Mission Home, wearing clean clothes and white aprons, and a ribbon on her hair like other girls.

Capatola had been in the Mission Home six months when the teacher had to tell her that the lady had died and there was no money to be found to keep her longer in the Home. The poor girl never lost heart, but when she took her clean clothes from her clean room and turned her face homeward she said, "It seems like I can't go, that I must stay, but God must know what He wants of me, and I believe He will send me back."

She went to her home; to the noisy, dirty children and the drunken father, who jeered her for "gettin' left by them Presbyterians," and the poor, untidy mother who only said, "Well, if you have come down from your high horses you might turn to and help with the youngsters." This was her home-coming, but she had learned where to put her trust while at school, and now she lifts a true prayer to her Comforter, that she may live as He would have her live in this hard right place.

Tola has not yet gone back to school, but she says, "It seems as if I will get back some way, and I am studying, but it is awful hard to get air enough into our house some way, there are so many of us, and some days I feel like letting the whole thing drop, but I am bound to be a teacher, and I am bound to get back somehow."

The rest of Capatola's story is not yet

written nor lived. We leave her to her Heavenly Father's loving care, feeling as sure as she does that she will be sent back and fitted to become a Christian worker in a much-needed field.—*Over Sea and Land.*

Mormon Elders at Port Morris Congregational Church, New York City.

(At our request Rev. Claude M. Laurence sends an account of the work of the Mormon missionaries in his congregation, which illustrates how audacious they are and that no community is secure from their artful approach.—ED.)

A new pastor in a new field, surprised at the close of an entertainment that a lady of the congregation—not a member, but active as president of the Y. P. S. C. E.—should introduce two strangers as Mormon elders, thus commending them to all; an astonished audience when, at a second entertainment, the same Mormon elders were presented to others in attendance; a shock when, at a Christian Endeavor meeting, with twelve visiting brothers and sisters from the Bethany Presbyterian church present, three Mormon elders came into the meeting in company with two ladies formerly officers of the society; a still greater amazement on the part of all when one of the ladies, who at this time had avowed publicly her conversion to Mormonism, and an elder offered prayer, and the elder *spoke* by consent of the pastor, who was leading the meeting, and a second elder rose and begged permission to speak—that was the situation, and the writer felt it was high time to call a halt, so the second elder was asked very courteously to give way to the visiting Christian from whom all the society wished to hear. Both ladies have been excommunicated from the Y. P. S. C. E. because of their going outside the pale of Christianity.

These events show that doctrinal pleading is still needed in evangelical churches, and that what people believe affects their characters. It shows that, with newspapers full of Mormon history, indicating its debasing influence, only those with sterling character already formed can resist their insinuating approaches. These Mormon elders set an example to Christians by visiting early and late from house to house and keeping their purpose ever in mind. They carry themselves in a gentlemanly manner and distribute many tracts.

These men should be in a better business, for their work is part of a great business project, as many statesmen and clergymen have shown. Their courtesy was met wi,h courtesy at our church. Their audacity in entering a Christian church with the intention of speaking is still beyond comprehension. Such an affrontery and insult cannot be excused away by any amount of courteous bearing in the church. This loss of one church member and one worker in the congregation must tend to strengthen the faith of the fold and lead to more serious efforts for the regeneration of the lost everywhere.

CLAUDE M. SEVERANCE.

August 10, 1901.

FROM Month TO Month.

Miss Lida Bolander.

A tribute of loving remembrance from the W. M. S. of Richmond, Ind., to the memory of Miss Lida Bolander.

God our Heavenly Father hath called to her reward our dear sister, Miss Lida Bolander, taking her to Himself June 29th, 1901. In her death the church has lost a devoted member, our society a loving, willing, efficient worker whose memory we will ever cherish.

We bow in humble submission to the Divine will, sad though it is to be deprived of the cheerful companionship of this our dear friend. May we hear God saying to us, "Whatsoever thy hand findeth to do, do it with all thy might; for there is no work, no device, nor knowledge, nor wisdom in the grave whither thou goest."

SARAH M. MYRICK, MARY MOTT. } COM.

Mrs. George S. Maxwell.

A tribute of love and respect from the W. M. S., of East Greenwich, N. Y., to the memory of Mrs. George S. Maxwell, who was called to her heavenly home May 26, 1901.

Although weak in body, she was seldom absent from Sabbath service, prayer-meeting or missionary meeting. In her home and in the church she is sadly missed. Of her it may be truly said, a faithful Christian, a loving mother, and a true friend has entered into rest. "Blessed are the dead who die in the Lord."

To the sorrowing family we extend our sympathy.

Miss Mattie Morland.

We, the members of the W. M. S., of Tingley, Ia., United Presbyterian church, feel that we have lost in the taking away on May 16th of Miss Mattie Morland, an interested and faithful member.

Mattie, though of a retiring and timid disposition, was always ready to take up any work that was given her to do. When the call came to leave the work on earth and enter upon the broader and happier service

in the home beyond, she cheerfully responded.

Who will be the next we cannot tell, but let us be faithful in the performance of duty and loving service, that when the call comes we may respond with joy and not with shame. COM

Mrs. J. B. Wherry.

The L. M. S. of Second church, Pawnee, Neb., desire to place on record a tribute of love to the memory of Mrs. J. B. Wherry, who was called home May 29th, 1901.

We bear testimony to the Christian character of our sister as manifested by her every day life, her faithful attendance upon public worship and her interest in all departments of church work. In the home she was the devoted wife and mother who is always looking to the good of others, excelling in hospitality, as many of God's servants can testify; ministering to the sick and inspiring courage by her cheerfulness. She was a loyal, loving Christian, devoted to the Master's service. We bow in submission to Him who doeth all things well, and look not to our loss, but to her unspeakable gain.

We extend our sympathy to the bereaved family and ask them to look beyond the dark vale to the everlasting joy of the redeemed.

MRS. M. D. HAMMOND,
MRS. A. R. CLARK. } COM.

Mrs. Phebe Crawford Robinson.

At a meeting of the Women's Missionary Society of the United Presbyterian church of Hanover, Ill., the following minutes on the death of Mrs. Phebe Crawford Robinson were adopted.

It has pleased our Heavenly Father to transplant from the church militant to the church triumphant our dear sister and co-worker, Mrs. Phebe Crawford Robinson, at noon May 31, 1901, aged eighty-one years.

Mrs. Robinson was a charter member of our Women's Missionary Society, and nothing could please Aunt Phebe more than to be at our meetings, attend our Saturday afternoon prayer-meetings and teach her Sabbath-school class.

Resolved, That in her death the command comes to each one of us, "Be diligent in business, fervent in spirit, serving the Lord." While we will greatly miss her encouraging word and kindly welcome, we can trust our Heavenly Father that he does all things well.

Resolved, That we as a society extend our heartfelt sympathy to the aged husband in his loneliness and commend him to Him who said, "I will not leave you comfortless."

Resolved, That we as a society will take up the work she has laid down, and under the Great Commander's orders march forward to victory.

"And I heard a voice from Heaven saying unto me, Write blessed are the dead which die in the Lord, from henceforth; yea, saith the spirit, that they may rest from their labors and their works do follow them.'

MRS. LIZZIE JAMESON,
MRS. MARGARET CRAIG,
MRS. JAMES MOORE. } COM.

Mrs. Ocillie Johnston—Mrs. Nancy Brandon.

The Women's Missionary Society of Butler, Pa., desires to make mention of the death of two of our beloved members and thereby express our sense of love, and sympathy to their bereaved families.

Mrs. Ocillie Johnston, wife of Mr. S. A. Johnston, was for many years a faithful worker with us, and our first Magazine secretary. Her removal to a distant city, while transferring her membership, neither estranged her love nor abated her interest in our work, her latest desire being to return to her home church. She was granted better than her wish, to an entrance into the Heavenly home.

Mrs. Nancy Brandon, wife of J. C. Brandon, was the mother of Rev. W. J. Brandon, of our India mission, and was called on May 30th from the midst of life's active duties, to her eternal rest and reward. Although but recently come among us, we had learned to depend upon her ever ready service, and already she is missed. Here as in other places she has filled, "her works do follow her," and there are many who shall rise up and call her "blessed."

MRS. J. S. MCKEE,
MRS. ARMSTRONG, } COM.

Mrs. Mary A. Burnett.

The Women's Missionary Society of Wheatland, Ill., United Presbyterian congregation, desire to offer a tribute of love and respect to the memory of Mrs. Mary A. Burnett, who died May 24th, 1901.

In her death the society has lost a faithful, devoted member and helper in the church, and the community a useful and sympathetic friend.

Her life was one of self-sacrifice, kindness, generosity and faithfulness in every undertaking. Her example is truly worthy of imitation.

To her daughters and their families we extend our sympathy and commend them to the care of Him who said, "As one whom his mother comforteth so will I comfort you."

MRS. H. FERGUSON,
MRS. F. MCMICKEN,
MRS. R. J. KYLE, } COM.

Miss Nettie Knight.

Resolutions passed by the Ladies Missionary Society of the First United Presbyterian church, of Denver, Colorado, on the death of one of our members, Miss Nettie Knight:

WHEREAS, our dear Heavenly Father has deemed best in His wisdom to remove from our midst our dear sister, who has been such a help to us all by her deeply consecrated life, and to take her to the home He has been preparing for her above, therefore be it

Resolved, That we, His children, do bow in humble submission to our Father's will, knowing that He doeth all things well, and that all things work together for good to them who love Him.

Resolved, That we, as a society, do add our testimony to the beautiful Christian character of our dear sister Nettie, and to her faithfulness and excellent service as a member and officer of our society.

Resolved, That we extend to the bereaved parents, brothers and sisters our heartfelt sympathy and commend them to the care of our Heavenly Father, who will comfort them in this hour of their deep affliction and sore trial.

Resolved, That these resolutions be spread on the Minutes of our society, and copies sent to the bereaved family, and to our church Magazine for publication.

COM.

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